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THE

Modern Fanatick.

THE MODERN FANATICK.

WITH A

Large and True ACCOUNT

OF THE

LIFE,

Actions, Endowments, &c.

Of the Famous

Dr. *Sa- - - - -!.*

Veritas magna est, & prævalebit.

By *WILLIAM BISSET*, Eldest Brother of the Collegiate-Church of St. *Katherine*, and Rector of *Whiston* in *Northamptonshire*.

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PREFACE.

WE *have had now a Year of extreme* Violence *and* Confusion, *such as cannot be match'd* without a Civil War, *in any History that I have yet met with; a Year through which nothing but an* Almighty Providence *could have brought* moderate plain-dealing Protestants alive and unmaim'd, *and in which all* such *might truly be said, like the* Jews after Haman's Court Intrigue, *Est.* 8. 11. To stand for their Life. *I wonder to find so unreasonable a Charge upon those who have been always represented as a* stubborn and stiff-neck'd Generation, *to be yet so tame and* passive *under so* many *and such* outragious *Insults. Had my House (which is my Castle in the Eye of the Law) been attack'd and my self in it (as was threatned, but I happen'd to be then in the Country), I conceive it was not only my Right, but my Duty too, and a necessary point of* Distributive Justice, impartially *to have dispens'd the Contents of a Musquetoon or two (nay, as many as the time would admit) amongst them; and should think my Life well bestowed (as well as in* Spain or Flanders) *to rid the World of as many such* lewd Fellows of the baser Sort, as *possible: that the rest who survive might live more at peace*, and to do it with the Philistines. *For certainly, a* Frenchify'd Mob, *and a* French Army, *deserve the same Acts of Hostility; and 'tis an equal piece of Service to the Publick, to oppose the* Regular *or* Irregular Troops *of the* Grand Oppressor. *With this View, I cannot but commend a stout, and honest Friend, who laid about half a score of them sprawling at his Door, for breaking his Windows, and insulting his Servant, and threatning further mischief.*

It can never enter into my Head, that the late *were* true Natural British Mobbs: *There are all the Signs that can be of an* Artificial hired Mobb, *like* Sir J. Friend's Regiment, *tho' kept* incognito *in and about Town, ready to appear in Arms* (such Arms as the Case required) *at the first Signal or Word of Command.*

For besides that one in the Chariot with the Doctor was said to have scatter'd Money among the Crowd, and He

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was heard to say, with a most obliging Bow and Smile, when he dismist his Corps de Guard *at his Lodging in the* Temple, Good-night Gentlemen; *a Condescension too great from so very proud a Person, to Porters and Coblers, if there had not been some among them: A Friend of mine happen'd to dine at a great Table a Day or two before the* Grand Rebellion, *where a young* Ox--n *just come to Town, (as some Hundreds more were) said there would be suddenly warm Work, and curs'd me in particular.*

Since the first Outrages, *there has been no Stone left unturn'd to keep up the Ferment till the Election; and one main Artifice has been by* swarms of Libels, *to render the* Fanaticks (*a Name that takes in all but* Tories) odious. *Among the rest out comes the* Character of a L-C-Man, *with the* Doctor's *Name to it, and his Design profest in the Front to influence the approaching* Elections; *I presently resolved to answer the Book, and lay the Author open; but consider'd, that if I should* inflame *on one side, as he on the other, and Blood-shed should follow (as there has not a little), it might in some measure lie at my Door. But as soon as the Elections were over, I resumed my Design, which I look upon ... Debt to* God *and* my Country; *from the Payment of which, as far as I am solvent, no* Dissuasions, *nor* suggested Dangers, *I hope, shall ever divert me.*

Some say I am put upon it, *as if I* also *were a* Party-Tool. *I solemnly declare no one ever mention'd it to me, till I had formed the Resolution; and I waited some time to see if it would be attempted by some Abler Hand.*

I belong to no Party, that I know of; being sensible there are Knaves *and* Rakes *among all: And I neither* love *nor* fear *any such, whomsoever they may herd with. I never was concern'd in any* Joint-Stock; *and therefore let no Party bear the Blame of my* Faults *and* Misadventures. *I have no* Dependance *but on* God, *nor did ever any* Mortal *give me One Shilling, that I remember, for these Eleven Years. My Principles and only Aims, are* Glory to God in the Highest; on Earth Peace, Good-Will towards Men.

As to my Profession, *I am a* Conformist, the Son of a Conformist, *(to answer the Reproaches of a* Pamphleteer,

teer, *whose Zeal for the Church he thinks warrants him to revile the* Dead), *a constant Communicant, and intimate Friend of one of the greatest* Church-of-England Divines, (entirely such) *that this Age has enjoyed: Which a Letter from that* Doctor (*now with God*) *to me at the* University, *which I have by me, will abundantly prove. But neither my Father, nor I, could ever imagine, that some External Modes were sufficient to cancel the Obligation* to love as Brethren all that are of the same Houshold of Faith. One Lord, one Faith, one Baptism, one God, and Father; *makes, in my Judgment,* one Religion: *And not one Dress, one Posture, one Bow to the East, and one Form of Prayer. My Favourite Authors, whom I admire, and most delight in, are of the* Highest Strain, *and more vehement than I could wish against* Protestant Dissenters; *nay, I love and honour some* Non-jurors *too,* (*they are far less dangerous than the* Doctor *and his* Brethren) *as Mr.* Collier, *and Bp.* Ken, *whose great Devotion makes me reverence him next to the present* ABp. of Canterbury; *who I think, in my Conscience, may be compared to* Athanasius, *for Soundness in the Faith, Holiness of Life, and the spiteful Persecution of Adversaries, (there being scarce a Week, as I am inform'd, but he has some virulent Lampoon, Libel, or Letter, to Affront him.) From whom, 'tis easy to guess.*

Nay, I could heartily love, and freely converse with a good Papist, *if such can be found. For I cannot come up to a late Speech-maker's Charity for the* Jesuits, [Those good Men, tho' of another Communion.] *There may be Good Nature in the Man: But* a Papist as such, *is an* Enemy of Mankind, *and engag'd by Principle to hate, and persecute to the Death, all that are not of* his Church. *This I plainly found, by a late Conference with a sensible young Woman, perverted to* Popery: *When I press'd her (among other Arguments) with the* Barbarity *of that Religion, and instanc'd in the* Powder-Plot, Irish Massacre, *&c. she roundly deny'd all, and said they were Stories made on purpose to render them odious. At last I press'd her with the* Gazette *of that Week, in the Article from* Lisbon, *where 5 were Burnt, (and a Friend of mine saw them) by Sentence of the* Inquisition *for* Heresy. *I had* her

her then at a Bay; *and having no* Evasion *left, she told me before her Father and Mother, (who had desired me to attempt her Recovery,)* If they were Hereticks, they deserv'd it.

As to Civil *Matters, I am a* Royalist, *the Son of a* Royalists, *whose Paternal Estate was destroy'd, and Youth spent in Fighting for K.* Charles *I st as long as ever he had an Army, and at length was taken Prisoner at* Worcester ; *and with great Danger and Difficulty making his Escape, was forced to seek his Bread for some Years in Foreign Parts ; and after the Restoration, had the Lot of many* Indigent Officers, *his* Labour for his Pains : *Yet never was in the least sower'd against the Government on that Account. I am forc'd to this Vindication, by being lately told before a great Company, of which one was a* Papist, *and my implacable Enemy ; that my Father was an* old Rumper and Anabaptist.

As to the present Government, *I profess* true Allegiance to Q. Anne, *my* undoubted Sovereign, *in Defence of whose Right I would gladly venture my Life ; as I had fully resolv'd to do, (if I could have obtain'd it, with a Chaplain's Commission, if not without) had the* Pretender *Landed : In hopes I might somewhat animate the Forces sent against him, by Exhortations ; of which I should not have been sparing,* in Season, and out of Season ; *for I had, and always shall have, the utmost Horror of leaving my Children under* Popery *and* Slavery, *and had rather their Lot might fall at* Algiers.

To answer two Objections, and conclude ; some will be apt to think I am too rough *with the* Doctor *considering his* Function *and* Title. *To which I say, what can be too rough for such a* Mischievous Incendiary? *Who has occasion'd the shedding of so much Blood, and the loss of so many Thousands of Pounds to the* Publick, *and who is the most abusive to his Superiors, both by* Tongue *and* Pen *that ever Man was. But let the Reader know, that I have left out many black Accounts for brevity sake, the Truth of which I am fully assur'd of ; and which may perhaps hereafter appear.*

Lastly, may some say, Are you without Sin, that you shou'd cast the first Stone at him ? *I answer, Far from it, I have my Faults and Follies more than enow, for which I desire to be humbled before God and Man. But I challenge the World to prove any* Scandal *but* Moderation *upon me, which is indeed* extremely scandalous *now-a-days. I must, and do expect, a load of Reproaches and Slanders (if I escape so) ; the answering of which* severally *would be an endless piece of work ; and therefore I declare once for all before God and the World, (and let this rise in Judgment against me if I lye ;) that for the last* 21 *Years, the half of my Life, I never did any one the least real wrong that I know of ; and have through Grace,* escap'd the Corruptions that are in the World thro' Lust ; *and amidst all the Censures and Clamours I am to meet with, can say with the Apostle,* 1 Cor. 1. 12. My Rejoicing is this, the Testimony of my Conscience, *&c.*

Decemb. 2d.
1710.

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MEETING lately with a very Learned and Eminent Divine of the Eſtabliſh'd Church, he expreſs'd his Wonder to me at the preſent State of Things, to this Effect. Was there ever the like heard of? A perfect *Enthuſiaſm* for the *Church!* I told him I had made the very ſame Obſervation, and had ſome Thoughts of writing the Character of an *High Church-Fanatick:* For their own [a] *Rabbi* admits theſe Terms may be joined, tho' they ſeem to claſh; and I'm ſure, adding the Word *High*, makes the Agreement more viſible and compleat. I thank God I never ſaw, nor heard ſo much *Fanaticiſm* in all my Life, as within theſe laſt 12 Months; nor anything ſo wild and extravagant, as what paſs'd at St. *Paul's Nov.* 5th. 1709. and ſince in all Parts of the Kingdom. He came into the Pulpit like a *Sybil* to the Mouth of her Cave, or a *Pythoneſs* upon the *Tripod*; with ſuch an Air of Fierceneſs and Rage, as it is not poſſible to expreſs.

——— Non vultus, non color unus
Non comptæ manſere comæ, ſed pectus anhelum,
Et rabie fera corda tument —— Virg. Æn. 6.

I remember he ſat directly againſt me during Prayers, and little ſuſpecting him to be the *Bloody-Flag-Officer*, (for I had never ſeen him before) I was ſurpriz'd at the *Fiery Red* that overſpread his Face, (which I

[a] Charact. of a *Low-Church-Man.*

have ſince ſeen Fair and *Effeminate* enough) and the *goggling Wildneſs* of his Eyes: And I may truly ſay, He was (if ever Man) tranſported with an Helliſh Fury; (ſo little reaſon has he to reproach that *Venerable* [b] *Prelate*, whoſe great Learning, unblemiſh'd Life, and Hoary Head, his very Enemies [c] ſeem to revere, with running mad with *Enthuſiaſm*): and his Breath, as contagious Diſtempers too eaſily ſpread, when ill Humours are fermenting, ſeems to have infected this Part of the Iſle; and to no one in my Memory, can that of St. *James* be more truly apply'd, *The Tongue is a Fire, a World of Iniquity,—— it defileth the whole Body, and ſetteth on Fire the Courſe of Nature: And it is ſet on Fire of Hell*, ch. 3. v. 6.

Not that I ſuſpect him of being in any Senſe or Degree, the *Cauſe* of the many great Alterations in the *Publick*, which are the Wonder of this Part of the World; they do him much too great an Honour, who imagine that one in *ſo low* a *Sphere*, and of *ſo ſlender a Capacity*, could poſſibly have ſuch a mighty Influence: Thoſe Meaſures were concerted before, (as the Letter of the *Foreign Miniſter* acquaints us) the Train was ready laid, and he only us'd as a Piece of *unthinking Touch-wood*, to give Fire, and raiſe a Combuſtion among *the Beaſts of the People*. Yet he has the Confidence to ſay, that [If he be a Tool, he's a ſharp Tool, for he has cut thro' Parliament, Miniſtry, and All.] I know nothing he has cut through, but ſome *Meeting-Houſes, and very many Glaſs Windows*; which a *dirty Pebble* may do, as ſoon as a *Diamond*. But what ſaid the *Fly* in the *Fable*? when ſitting on the Axle-tree of the Chariot, which was drawn *full ſpeed* by fleet Horſes; *What a mighty Duſt do I raiſe!* Never, certainly, was there ſuch *wild Work* ſeen, ſince the *Fanaticks* in *Germany*, by the *Devil's Inſtigation*, made ſuch dreadful Havock to blacken and obſtruct the *Reformed Religion*. Let but any one read in the Seſſions-Paper, what was ſworn at the Trial of the *Rebels and Rioters*; and he

[b] Charact. of *L——Ch——M——*. [c] Diſplay of Fact.

may

may have a juſt *Idea* of *Fanaticiſm*; if he had not before. A Torrent of *Oaths*, *Curſes*, and *Blaſphemies*, pour'd forth in *Zeal* for the *Church! Robberies*, *Burnings*, and intended *Murthers*, to maintain the Doctrine of *Paſſive Obedience!* and downright *Rebellion* to aſſert *Non-Reſiſtance!* All the *reputed Fanaticks*, for theſe laſt 60 Years, never coſt the City of *London* ſo dear; which has learn'd at the Expence of many 1000 *l.* for the Train'd-bands, beſides Loſs of Trade, and Failure of Funds; what it is to have *Real Fanaticke* to deal with.

The ſame *Furious Zeal* appear'd at the ſame time, in moſt Parts of the Nation. And if this *Fiery Doctrine* have had as full Scope in Private as Publick, what *Tragical Confuſions* muſt it needs have produc'd, or will in time produce in Families? How ſurely muſt it diſſolve all the ſtrongeſt Bonds of Blood and Alliance? I know not the *ſtricteſt Conformiſt*, but what has ſome Diſſenting Relations, and many in the neareſt Degree; ſuch as Husbands, Wives, Parents, Children, Brethren, *&c.* and if they muſt conſider them as *Plagues*, *Growing Evils*, *Church-devouring Malignants*, *Traytors*, and *Incarnate Devils*, (as this *ſpecial Caſuiſt* has taught them) what muſt become of Conjugal, Parental, Filial, and Fraternal Affection? The moſt endearing Language will be, *Get thee behind me Satan*, *Thou art an Offence unto me.* It is the *Natural* Conſequence of this, what was the *Accidental* of *Chriſt*'s Doctrine; *To ſet a Man at Variance againſt his Father*, *the Daughter againſt the Mother*, &c. *and to make a Man's Enemies thoſe of his own Houſhold.* What an horrid Thought is it, for People to *Drink* as they often do, *Damnation* and *Confuſion to their own Fleſh?* For they too are involv'd in the ſame General Curſe: *High-Church-Zeal* knowing no ſuch thing as *Reſpect of Perſons*; but ſaying as *Levi* to *his Father and Mother*, [a] *I have not ſeen him*, *neither did he acknowledge his Brethren*, *nor know his own Children.* And the Doctor has upon *this Head*, made cloſe *Application* of his Doctrine, and let the World ſee, that he *Practiſes* as he *Preaches*.

[a] Deut. 33. 9.

His Father's own Brother was bred a *Presbyterian*, and being in great Streights, came lately to his *Nephew*, who he heard had plenty of Money, (and how can he chuſe, after ſuch large Contributions?) expecting ſome Relief from him. He told him he did not know him: It's ſtrange, Sir, ſaid he, you ſhould not remember your own *Unkle*. *O!* ſays he, *is it you? I'll own no Relation to any damn'd Presbyterian of you all*; and ſo turn'd, and went away from him, in the moſt haughty manner imaginable. This the *old Man* told with Tears to Mr. *M.* of *H.*

He is reported to have turn'd a bitter Enemy to the Family which *Maintain'd* him a *Poor Orphan* at *School*, and ſent him to the *Univerſity*; and his Gratitude to the Bp. of *S*—— on his Mother's Account, whom he put into an *Hoſpital*, has been plentifully expreſs'd in ſeveral of his Libels and Sermons.

Nor was it only a *ſhort Hurricane*, (for then we might better have born it) but a *laſting Tempeſt, and neither Sun nor Stars for many Days appear'd.* All Freedom of Converſation has been ever ſince baniſh'd; inſtead whereof *Quarrels* or *Shyneſs* have ſucceeded among the moſt intimate Acquaintance. It has fomented Diſputes among Men, Women, and Children: The very *Boys* at *School*, are ever and anon fighting in this *ſhameful Cauſe*; and I hear one was almoſt kill'd: And 'tis to be fear'd, ſuch *Offences* and *Grudges* have been taken, as will not be eaſily overcome, till Reaſon and Religion begin to recover their former Powers. Nothing but *Hectoring*, *Mobbing*, *Brazening*, *Inſulting*, and *Burning* their Neighbours in *Effigie*; a plain Indication what they long, and hope to be at; *viz. The old Smithfield Paſtime*, and that their Fingers itch to be throwing Faggots at *Hereticks*; and in more Inſtances than I can name, *playing the Devil in Perfection.*

In *Wales* I hear a kind of *Formal Perſecution* is begun, not only by a *League* to have *no Commerce* with Diſſenters, (which is a ſort of *Outlawry*) but alſo by exacting Fines, by what Colour of Law I know not: For my own Part, I have liv'd as in a *Seat of War*, or an

Enemy's

Enemy's Country; nay, among *Generous* and *Honourable Enemies*, I doubt not to have met with much *fairer Quarter*; beſides the Danger my Perſon, Family and Goods were in, during the *late Rebellion*, (which were plentifully threaten'd.) I have ſince that been *Mobb'd*, that is, inſulted in the open Streets, with the fouleſt Language, by meer Strangers, (for Cavils of Acquaintance I do not take into the Account) Times without Number. The ſame Day the News of the taking *Doway* came to Town, (for any Succeſs of the Allies conſtantly enrages 'em) I was Inſulted 4 times between my Home and the *Exchange*. Once a Company of *bluſtring Blades* bad the People agen and agen diſpatch me, by *throwing me into the Thames*; and I have been inform'd, that 3 *Armed Ruffians* have been enquiring for me, and hovering about to Way-lay me. I bleſs God I fear nothing but Him, whilſt in the way of my Duty, and hope for nothing but Heaven; for I muſt not think of riſing, (as an honeſt Friend told me) till the General Reſurrection; and can ſay upon as good Grounds as the *Doctor*, *am ready not only to be bound, but to die*, &c. for I matter all I have in the World, and my Life too, no more than the Paring of my Nails, in the Cauſe of *Inſulted Religion, Truth*, and *Britiſh Liberty*, (all which are directly ſtruck at); and could ſuffer the *laſt Extremity*, as acceptably, I doubt not, to God, and as comfortably to my ſelf, under *High-Church Tyranny*, as under *Nero* or *Diocleſian*: For their *Malignity* is not *leſs*, and their *Hypocriſy greater*. After all, it's very hard that we ſhould hold our Goods and Lives upon ſuch *Uncertain* and *Precarious Terms*: And whilſt I pay a 4th. of my Income for the Support of the Government, (for *Land Tax*, *Tenths*, and *Window-Tax*, cannot be leſs) ſhould be no better protected; and that for almoſt a Year together, theſe *Tumultuous Outrages* ſhould be unreſtrained, and *no Man ſure of his Life*. Where the Fault *chiefly* lies, *Her Majeſty* has rightly obſerv'd, in Her *Letter* to the *City-Magiſtrates*: If they had done their Duty, Matters could never have come to ſuch a ſhameful paſs. But, God be

prais'd, we have now a *Lord Mayor*, (not a Log of State, instead of *suppressing*, to *encourage* the *Mob*; much less by waving his Hat over his Head to them, to give the *Signal* for their *Boistrous Triumph*) but one who will not *bear the Sword in vain*, but as he has promis'd, and I doubt not the Performance, *be a Terror to Evil Doers*, and *scatter the Wicked with his Eye*.

I humbly conceive I have as good a Right to what *God has given me*, and to a *free unmolested Passage* in any Part of my *Native Country*, as to the *Common Air*; and tho' no Single Man can be a Match for the *Many-Headed Monster*, my Comfort still is, that *God's above the Devil*, and he can and will *restrain*, *as the raging* of the Sea, so the *Madness of the People*. In Confidence of whose Help, I can say with *Job*, and trust always shall; *Did I fear a great Multitude, or did the Contempt of Families terrify me, that I kept Silence, and went not out of the Door?*

Upon the Whole, I am bold to say, It is safer and quieter living among *Turks*, nay, the wildest *Indians*, than among *Tories*: A Name, which many not only *own*, but *Glory* in, tho' 'tis well known to be the same as *Rapparees*; *i. e.* Wild-*Irish Cut-Throats*. Mr. *Maundrel* tells us, [e] that they liv'd at *Aleppo* among the *Turks* with very great Security, tho' they had little Conversation with them. And Dr. *Brown* says, he never receiv'd greater Civilities from any People, and never was *Insulted*, unless now and then by Boys and Scoundrels: But I have been Mobb'd by *Beaus* and *Ladies*, as they seem'd by their Dress. And Mr. *Wafer* gives a large Account of the very great Kindness he found from the *Savages of* [g] *Darien*, all the time of his Abode amongst them. And is it possible that *Zeal* for the *Church* can turn *professed Christians*, nay, *Protestants*, into *Cannibals*, and make a Polite, Civiliz'd Country, the very-*Suburbs of Hell*? If the *Turks*, (as the *Doctor* [h] says) are *Protestants*, (a Notion which he has the Honour first to have broach'd, and I doubt not the *Chevalier* will thank him

[e] Letter at the end of his Journey to *Jerusalem*. [f] Travels thro' divers Parts of *Europe*. [g] Account of *Darien*. [h] Sermon at St. *Paul's*.

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for it) ; let me tell him, they are far *better Protestants* than *himself* ; for a *Persecuting Protestant is the worst half of a Papist.* They are not for his *wholsome Severities* of Burning, Hanging, Banishing, Imprisoning and Fining, (unless only *Deserters*) much less *Arraigning 'em* all as *Traitors.*

But to return from this Digression to our late *foul Disorders.* They who have had occasion to Travel, (as I have) find the Roads unsafe, especially since Matters were ripening for the *Election*, by *drunken Zealots* crying *High-Church ! High-Church !* and like *true Tantivies*, ready to break their own, and the Necks of all that come in their way, if they cannot get out soon enough to let them pass : Nor will that do, for several have been *Assaulted*, and forc'd to defend themselves, who have studiously shunn'd all Occasion of Quarrel. An honest Carpenter coming lately between *Hackney* and *London*, was knock'd down for not answering *High-Church*, and receiv'd several Blows after ; so that if not Dead, there's little Hope of his Life, and his Wife and Children are like to come to the Parish. Another that I know of, was knock'd down at *Ludgate* for the same Reason ; and a Woman in *Fleetstreet* lost her Life, being in Child-Bed, by Stones thrown in at her Windows, the same Night the *Members* for the *City* were declar'd. For ought I can find, the *Insults* and *Violences* at the *London Election*, and on the *Lord Mayor's Day*, equal'd those in *March* : Many were *frighted*, or *forcibly hinder'd* from Voting A Friend of mine, for not joining in the Common Cry, had his Head broke at *Guild-Hall* ; and several that I am acquainted with, most of their Windows ; and some for *Illuminating* them on K. *William's Birth-Day* : A plain Proof that *Papists* and *Non-jurors* are at the Bottom of all, and their Malice levell'd against the *Revolution*, and their Drift to bring in the *Pretender.* The *Lord Mayor* was Affronted beyond Example, being Hiss'd, Hooted, Jostled, and I hear, his Face spit on : And all this by such as would face the World down, that their Aim is to prevent *Levelling* and *Anarchy.* It would require an *History* to relate the Confusions,

Menaces, and Violence in the several Countries. The Reverend Dr. *L----d* had his Coach-Windows broke, was pelted, abus'd, and in very great Danger of his Life; as also Dr. *B---dy*. Nay, a *Candidate* for Knight of a Shire, was not only *Mobb'd*, and had a Mastiff set at him, but forc'd to leave the Field, to save his Life. Mr. *C----dy Candidate* for *T---n*, was Insulted and Abus'd in the most outragious Manner: And I am fully satisfy'd, that many *Peaceable*, but *Faint-hearted* Persons, declin'd appearing at the *late Elections*, for fear of Broils and Bloodshed. So truly may that of their *Darling Author*, or rather *Oracle*, be apply'd to *High-Church Fanaticks*.

> *Who prove their Doctrine Orthodox,*
> *By Apostolick Blows and Knocks.* Hudibr.

Outrage, *Murther*, and *Assassinations*, are the known Practice of those near Relations, *bigotted Popish*, and *High-Flyers*: It is their true *Mother-Tongue*, what has been lately Publish'd in a Letter of one of these *Zealots*, and I have met with others in the same Strain. [*I am no Presbyterian Hypocrite, nor Low-Church Betrayer of my Mother——— I will not fail to cut your Throat by G--d.*] And they have been often as *bad* as their Word; witness the Barbarous Murther of *Tutchin*, who whatever he were, had certainly a Right to his Life, till forfeited by Law: And the most *Villanous Assassination* of Mr. *Samuel Johnson*, by breaking into his House at Midnight, and wounding him almost to Death, (for none of his Goods were touch'd.) And the *Assassins* of K. *William* were all *High-Church Fanaticks*, except a few of their *Popish* Confederates. 'Tis confess'd, the *English Sectaries* did Murther K. *Charles* I. with a Mock-Shew of Justice, (and 'twas an Abominable Fact) but then he had Warning, and Time to Prepare for his Change; which is better than being *hurry'd* out of the World, perhaps, with many Mangling Wounds: And for their *pretended Court*, it was match'd by the other's *pretended Commission*, to *Attack the Prince of Orange in his Winter-Quarters*. But I never heard them charg'd with *Assassination* of Princes,

ces, or even private Persons, tho' their most Inveterate Enemies. I cannot hear that Mr. *Lesly* has ever been *Mobb'd*; if he had, he that makes such a *Tragical* Business about hurting the Drawer's Nose at *Greenwich* with the Glass, (which tho' it were but a scratch, I'm heartily sorry such *Toryish Whigs* should be found, to give them somewhat, and 'tis a very poor somewhat to reply) would have made noise enough of any *Outrage offer'd to himself.*

But besides these *Lay-tumults* and *popular Assaults*, there has been much more *Pulpit-wild-fire* thrown, besides that at St. *Pauls* by their chief Gunner: I heard one before him at St. *Pauls Covent Garden* from that Text, *Fools make a Mock at Sin*, tell the People *what a great Sin it was to make light of the present Danger of the Church*; and an Eminent *Dignitary* told a very great Congregation in my hearing, that *there was never more occasion*, (no, I warrant, not in *K. James*'s nor even *Q. Mary*'s 1*st* Days) *for true Sons of the Church to stand by her.* And if the Account I have heard from several of Dr. *H---s*'s Sermon before the *Queen* be true (for it seems he has not thought fit to print it, the *Queen* being offended at it) there wanted but the *Swellings* and *Rotations* to match the *French Prophets*; for I am told he broke out into Tears, and denounc'd *God's Judgment against the Managers*, for discharging the Part they were commanded to act by *Lawful Authority* with the *Queen* on their side, against a *Mover of Sedition*, and *Perverter of Holy Scripture*, who had preached neither *Divinity* nor *Morality* (but point-blank against both) and *very wretched Politicks.*

Ay, but he stood up for the *Church*, which atones for all. I am even astonish'd at the Impudence of such Advocates of *Satan.* What, *is Christ divided* against himself? Is his *Church* built upon the ruins of all *Charity* and even *Humanity*? Has not this been in all Ages the *Popish Cant*, and are we not ashamed *to lick up their Spittle?* Whenever an honest Prince was to be *dethroned*, or *assassinated*, or an *innocent People butcher'd or beggar'd*, 'twas for our *Holy and Undefiled Mother*; but not a Word of

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our *Heavenly Father*; as if She were at *ſeparate Maintenance*, and *kept Houſe without him*: Was not all the *Dragooning* in this Age expreſly for the *Church*, to recover ſtray Sheep, and compel them to come into Her Fold by *Military Execution*? Was not the *Temple of the Lord*, (which founded ſomewhat better, and left leſs room to doubt whether the *Church Militant or Malignant* were meant) as formally pretended by thoſe who hated the *Lord of the Temple*? Were not *Chriſt* and his *firſt Martyr* both arraigned for the ſame Offence, *ſpeaking againſt that Holy Place*? For when *Perſonal Holineſs* is run down and decry'd, *Local Holineſs* is ever *trumpt* up in it's ſtead. Do we think, when thoſe *brave Captains of the Temple*, *Admiral Damarie*, and *General Purchas*, *curs'd* and *damn'd* and fought ſo ſtoutly for the *Church* againſt *the Queen's Guards* with *Fire and Sword*, they meant by it the *Intereſt of Chriſt*, and *the Power of Godlineſs*? as much, I am ſure, as thoſe who ſet them on. They are not for ſuch *canting* Old-faſhion'd Terms, but the more *modiſh* of the *Church*, which *Louis le Grand* is not aſhamed of, and will paſs muſter even at *Rome*.

But after all, what moſt fully proves the *Fanaticiſm*, *i.e.* the *downright Diſtraction* of all theſe *violent Proceedings* (which I am as certain are levell'd againſt *Chriſt* and his Intereſt in the World, as I am of any Propoſition in *Euclid*): there has not been the leaſt Shadow of an Attempt againſt the *Church*; nor did the *Doctor* in his ſorry Collection pretend to produce any; for all he alledg'd (and he left out far worſe than he quoted, *for Party-ſake*) was equally againſt all Religion. In two Reigns that many of us remember, whatever were the *real Dangers* of the *Church*, no noiſy Complaints, and Outcries were made of it, but they who were moſt apprehenſive, kept to their Prayers and Hope in *Divine Providence*, which did not fail them; whereas now when the *Queen* has been ſo heartily in the Intereſts of the *Church*, and not one of her *chief Miniſters* an Adverſary to it, continual Murmurs, and even loud Uproars have been rais'd of the *Church's Danger*. Without all queſtion, theſe groundleſs Diſcontents and Complaints,

that

that have carried away some honest and well-meaning People, must have been rais'd and fomented by *designing Men*, who had other Projects in view, and cover'd them with this *specious pretence*: For the greatest Noise of *danger to the Church*, has been made by those Persons who are least concern'd for it, *i. e.* by *Jacobites*, *Nonjurors*, and their Abettors the *profest Papists*. Abundance of all which were at St. *Paul's* when the Doctor preach'd, being appriz'd beforehand what agreeable Entertainment he wou'd give them.

I have challenged some of the warmest Advocates in this Cause over and over, together, and apart, to name, if they could, any one the least Passage that in these last 5 Years cou'd give any manner of Umbrage to the *Establish'd Church*: But never cou'd get one Syllable of a Reply; and consequently all this Uproar has been about nothing. I cannot hear of one *Dissenter* that has had any considerable Post in the Government unless you'l reckon Sir *S-- n Ha---t*, and Mr. *H---y* who were indeed brought up together at a *Presbyterian Academy*.

It's more than I know, if any one *Parson* has lost a Penny of his Dues; but this I know, that not only *Dissenters* but *Dissenting Ministers* have contributed largely to *Church of* England *Lecturers*, tho' most bitter against them; but now they are forc'd to hold their Hands, and keep what they can spare to Rebuild their Meetings and refurnish their Houses. I am told there were not above 5 or 6 *Dissenters* in *the late Parliament*; and so tender were they of the *Church's* Safety, that no sooner did a Pamphlet appear for taking off the *Test*, but they condemned it to the Flames. In short, the Church has had all for ought I can hear to the contrary. The *Doctor* tells us (tho' 'tis a strange, and in my Judgment an immodest and unseemly Expression, fitter to be apply'd to *J----y W--r* than *Her Majesty*) that *if she put forth her Finger to touch their Loins*, *i. e.* to tickle 'em, *they'll curse their God and Queen, and look upwards*; one would think rather downwards to see who touch'd 'em: But our *H. Ch. Fanaticks* cannot bear *the Shadow of her little Finger*, and

no

not only cry *Oh!* But even *to Arms!* when no one touch'd 'em.

But the Burthen of the Complaint, as that *Illustrious Monument* of *H. Ch. Loyalty* the *Memorial* (which threatens the *Queen with Nature's Rebelling against Principle*) remonstrates, is; that such *Churchmen* have been preferr'd, who profess that *Heterodox* Principle of *Moderation* (which a Preacher at *Mercers Chapel, Jan.* 15. 1709, said he had observ'd *had enrich'd more Knaves, and made more Fools, than any Word in the Holy Scripture*): and are for letting their *Dissenting Brethren* live in peace amongst them, and for joining with them at this *Crisis* against the *common Enemy*; and therefore *they say they are Jews and are not*, whilst they admit any Dealings with the *Samaritans*; whom all true Sons of the *Church* (if we believe the *Doctor*) are bound to curse with Bell, Book, and Candle. This is indeed the truth of the Matter; 'tis not *Conformity* but *Malignity* that is expected, as the Proof of our Affection to the *Church*, *No Faith to be kept with Hereticks*, say the *Papists*: *No Peace with Nonconformists* say the *H- Ch--men*, for *'tis a damnable Schism*; *If ye love the one ye must hate the other, if ye cleave to the one ye must despise the other.* With what a Torrent of Wrath and Bitterness did I once hear a *Register* inveigh against the present State of things? What Indignation did he express that ever *Fanaticks* should have Liberty by Law! and talking once with a Parson that had two great Livings, about Protestant Dissenters, he said with the greatest vehemence, *I hate 'em*; not considering, that *he who hateth his Brother is a Murderer.* In fine, if *they cannot persecute, they are extremely persecuted*; they *are prest above measure, beyond Strength, so as to despair even of Life*: at least they are of *Rebecca*'s Mind, *Gen.* 27. ult. *I am weary of my Life because of the Children of Heth.*

Having thus opened the Way, I shall proceed in my Design of describing an *H. Ch. Fanatick*, and according to their own Example set their pretended *Champion*'s Picture in the Front.

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I have already prov'd one heavy Charge, both from their *Doctrine* and *Practice*, that they are *without natural Affection, implacable, unmerciful*, and think it no *Sin* nor *Shame to hide themselves from their own Flesh*, if they are not exactly of their own *Spirit* and *Party*.

The 2d Imputation, which, without any Shadow of Injury, may safely be laid to them, for they not only own, but glory in it; is, that they are *very High*[i], *for if this is to be vile, says another noted Champion,) I will be more vile yet.* They are not only *High for Rituals* but for carrying all things with a very *High Hand*, and make little Conscience of the *Apostle's* Charge, *to condescend to Men of low Estate.* With what Scorn do they look down upon their poor *Low-Church* and *Dissenting Brethren?* How far from that Temper, *We that are Strong ought to bear the Infirmities of the Weak, and not to please our selves?* In what one Point are they ever willing to condescend? The utmost *Pomp* and *Grandeur* which the *Protestant* Religion admits, will scarce content them; they must have not only *very high Steeples*, even where they were high before, as an Emblem of their aspiring Minds; but *high Altars* too; whereas *Low-Ch--men*, and *Dissenters* and even *our Canons*, are content with a *Communion-Table*; and the *only low* thing to be found amongst them is their *Bow* to the *High Altar*; and that by vertue (says their *young Rabbi*) of *Traditional Customs*; which if I understand *English*, is *Arrant Popery*, and next to their *Principle of Persecution*, the worst part of it too. And I suppose that's another of his *Traditional Customs*; In a *Fast Sermon* at *Oxford June* 10. 1702. Where he teaches the People *to retain Blessed Advocates in Heaven to plead in their Defence.* Here he is not a *Papist disguised.*

[k] That 'tis their right to engross all Preferments, *Ecclesiastical, Civil* and *Military*, is their undoubted *Postulatum*; and if any poor *Creepers* come in for a share, *the Church is in Danger. Men of Station and Character*, tho' but a *Constable* or *Tide-waiter*, are *False-Brethren* and are *come in*

[i] Mr. *L. Mil—n* Funeral Sermon fo Mr. *Cop—n.* [k] Charact. of *L—Ch—Man.*

privily

privily to spy out our Liberty. I think they will readily allow that to be a *Fanatical Tenet*, that *Dominion is founded in Grace*; and why shou'd it not as well be thought so when *High-Church* is put instead of *Grace*? One would shrewdly suspect, as the Doctor charges the *Low-Church-man*, [l] *they are not over-confident of another World*, who are so very jealous lest the smallest Portion of this should escape them. For sure they will not found their Pretensions upon that Promise, *the Meek shall inherit the Earth*: for a *meek Tory* at this time of day seems a Contradiction *in terminis*, and requires an *Oedipus* to reconcile them.

Now to apply this Character to their renowned *Hero the Knight of the Firebrand.* I first solemnly protest before God and the World, that I have no manner of Grudge, or Envy against him; and am so far from repining at the unusual Honours paid him by the *Mob*, and *the Magistrates of B--y*, that I think they come far short of his *demerit*; and doubtless the Courts of *R--* and St. *G--ns* design him far greater. The only Principle I proceed on, is that which Mr. *Hoadly* has irrefragably prov'd, of *Self Defence.* Besides the necessary Vindication of so many *excellent Bishops* whom this Reviler, *who is not afraid to speak Evil of Dignities*, has most foully aspersed, and as far as in him lies, hindred from doing any good in their Dioceses; insomuch, that the *Bishop of W---r* was fain to make a *Visitation* on purpose to clear himself to his Clergy of his *railing Accusations.* 'Tis as much as our Peace, Properties, nay our Lives are worth, to set our *defamer* in a true light, who has branded all that are not of his mind with the *inodiating Title* (to borrow for once a new-coin'd Word from his *Mint of Scandal*, as an *ingenious Manager did astring of Epithets*) of *Trimming Villains*; and thereby mark'd us out for *popular Fury*, [m] and halloo'd his *Hell-hounds* upon us; and if they take him (as some do) for a *Saint*, they must take us, as he bids them, for the *worst of Miscreants*; for he says, P. 4. *It may not only be affirmed that those who call*

[l] Charact. of *L—Ch—Man.* [m] Charact. of *L---Ch---Man.*

them-

themselves Low-Ch--men, are not, but by their very Principles are oblig'd not to be Christians: therefore *whosoever kills us will think he does God Service.* But above all, 'tis necessary to give such a plain and true Account of the *Doctor* and his Teaching, and Behaviour, as may refute the vulgar Errors, and make it appear, that *his Cause* is far from being *the Cause of the Church* (as Thousands run a way with that great Mistake) nor did he suffer any thing as a Champion or Defender of it; and therefore is far from deserving that traiterous Title which I am told was on some of his Pictures, of *Defender of the Faith.* However I shall endeavour to keep within the strictest bounds of Truth; and if I know my own Heart, I would not raise or spread a Slander against the worst of Men, to gain the World; much less would *I lie for God* or *talk deceitfully for him*: And if I should in the least point be misinformed, (as I suppose he'll try it with me, and I am ready to join Issue) and in such variety of Matter after the utmost Caution, it may happen: I will readily confess my Mistake.

As to his *ambitious* Title of *Doctor*, nothing but extreme Pride could make the Son of a *Pauper* at 34 aspire to it, without either Benefice, or Estate to support it. 'Tis well known, his Aim was to take place of his *Seniors* in the College, several of whom, (about 12) his Vanity has put to the same great and needless Expence; from whence he has got the name of the *Doctor-Driver.* I would not be so understood, as if Poverty were a just Reproach. I own my self a *Poor Scholar* in every sense, and found always more occasion for my Money among Relations that needed it, than to lay it out for a Feather in my Cap. I could have taken the same Degree several Years ago being much his Senior, if I would like him, have left a Parent in an Hospital. The *great Apostle,* whose Words he so often usurps in his Speech, gives us this *Injunction* (for no one will say 'tis meerly Counsel) 1 *Tim.* 5. 4. *If any Widow have Children or Nephews, let them learn first to shew Piety at home, and to requite their Parents.* And more positively yet, *v.* 16. *If any Man or Woman that believeth, have Widows, let them relieve*

relieve them, and let not the Church be charged. Now 'tis a Myſtery to me, how he can *ſatisfy* his *Conſcience*, or *clear his Reputation* upon this Point: nay how he can acquit himſelf of *Sacrilege*; to lay out 100 *l.* for a Degree, which I ſcarce ever knew any but a *Nobleman* take ſo young (in ſome Univerſities 'tis not granted till 50) which might far more creditably have been laid out to maintain his *Aged Mother*, or purchaſe her an Annuity; that ſo *the Church might relieve them that are Widows indeed. i. e.* who have no near Relation to provide for them. Beſides, how does it debaſe ſo venerable a Title as *Doctor in Divinity*, to be worn by a Foppiſh, conceited (and I wiſh I could not ſay) turbulent and ungodly Youth? As to Wit and Learning, he that can make any diſcoveries to ſpeak of in the *Two Condemned Sermons* and his *Character of a Low-Church-man* (which are the moſt famous of his *Lucubrations*,) muſt have better Eyes than I, or any I have talk'd with about 'em; and I dare be his *Compurgator* with reſpect to both theſe, and his *Oratory* too, that he never was *long* in a *Conclave of Jeſuits*; if any one heard before of ſuch an Aſſembly.

The very Title of his 2 Sermons are falſe Grammar: There is a *Communication of Sinners*, and there is a *Contagion of Sin*, but as the Doctor has put it, 'tis contrary at leaſt to the Common Way of ſpeaking. So *the Perils of Falſe Brethren in Church and State*, is properly the Perils to which thoſe Falſe Brethren are expoſed, and not the Perils ariſing from them. His Text (if he could have kept to it) had it much more correctly, *Perils among Falſe Brethren.* This was obſerv'd by a *Noble Peer*, even in his Plea for him; tho' he was for *ſparing the Man* he *condemn'd the Sermons*, and openly *declared* there was *Nonſence* in the *Title Pages* of them both.

As to other groſs Nonſenſe, did any Man ever hear before of [*Profeſt Hypocrites*]? but if he did I'm confident [*Parallel Lines running together, and at laſt meeting in the Centre*] is a diſcovery entirely his own, and what no one will envy him the Glory of. For which Ex-

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preſſion in an *Aſſize Sermon* at *Oxford*, we might appeal to the *Judges*, who have often complain'd of his *Ignorance*.

I cannot omit here, a Remark of an *ingenious Courtier*, who at the Begining of the Trial, being ask'd how he thought the *Doctor* woud come off, ſaid, *He did not know how the* Lords *wou'd deal by him; but if he were to be try'd by a Jury of Grammarians and Critticks, he cou'd hope for no Mercy.* And as to his *Logick*, a good Judge of *Premiſes* and *Conſequences*, was heard to ſay, that the *Doctor*'s Sermon at St. *Pauls*, cou'd never be anſwer'd; for there was no finding out any one Argument in it.

The Stile of thoſe two Sermons, is, in the Opinion of all Men of Sence; the moſt turbulent and turgid, the moſt rumbling and rampant, ſuch a Heap and Huddle of *Epithets*, ſuch a loading of every Period with Length and Breadth; That moſt Readers partial and impartial, to the Preacher, have confeſt, that it is the *worſt preaching Language* they ever met with in their Lives.

And as to his Skill in *Aſtronomy*, which he charitably produces to regulate thoſe *wandring Stars the Diſſenters*, bidding them *move within their proper Sphere, and not grow Exentrick, and like Comets that burſt their Orb, threaten the Ruin and Downfall of Church and State.* To paſs by the *Bombaſt and Pedantry*; if the *Lord Mayor*, &c. had gone from St. *Pauls* to *Greſham-Colledge*, to enquire into the Meaning of this, their learned *Profeſſours*, could have given them little or no Satisfaction in it.

Yet behold the prodigious Aſſurance and *Luciferian* Pride of this whiffling *Novice*. The Night after his Election in *Southwark*, he came to a *Club* at the *Mitre Tavern* in *Fenchurch-ſtreet*; and there at the Head of a great Number of inferior Clergy, boaſted very much of the Succeſs of the Election; and reflected very barbarouſly, on his *Competitor* Mr. *G——* (whoſe Books a far worthier *Doctor* told me, he is not worthy to carry), upon which one ſaid, *Doctor*, I have been long acquainted with Mr. *G——*, and think it does not become you to inſult him in this Manner *Alas! Sir*, (ſays he) *I heard him preach for the Place; and really think he's the dulleſt Shoul* (with a Snear of Inſolence) *that ever came in Timber.* (very *Apoſtolical Language.*) Af-

ter this, the Discourse was of Doctor *Tillotson and Stillingfleet*, who he said, *were two of the dullest Writers in the Church of* England, *and challeng'd any of 'em to mention a good Book wrote by either:* Upon which one mention'd *the Origines Sacræ. O!* says he, *there are in that Book, Ten Thousand, and Ten Thousand Times Ten Thousand Errors:* At which most of the Company were very much offended.

It is well known how imperiously he carried himself in *Maudlin-Colledge*, how disrespectfully to the *President*, in many Instances, (whom yet he had the Face to *call to his Reputation*, the only one he did or could call, but he could say no good of him, and therefore appear'd no more 'till the Trial was over). How rude to the Fellows, and how he laid violent Hands upon one or two of the Members: How many Stories are there in that Place, of his insulting the *Vice Chancellor*, and his quarelling with whole Houses? I think in my Conscience, he is the *proudest Priest*, that ever the Church was pester'd with, since *Arius*. His Insolence to the *Court of Aldermen*, is beyond all Example: Upon a Motion made, for *Thanks* and *Printing*, a great *Majority* deny'd it, and would have proceeded further to resolve that he should never again preach before that Court; if a sudden Adjournment had not prevented it. This Rebuke wou'd have made a Man of *any Modesty*, unwilling to come into the *Press*, especially there being by this Time, a *general Offence* taken at the Sermon, and most of his Friends asham'd to defend it: They said it was *hot* and *foolish*, and *would do them Mischief*; and therefore rejoyced at the Report that it was not to be publish'd. All this was but a *Spur* to the *Doctor*, he was so far from valuing the Opinion of the *Aldermen*, that he *took the Press* in Defiance of them; telling the World, *that his Discourse ventures to appear in Contempt*, &c. Such insolent Language to the highest Court of the *City*, as was never yet us'd by any *Divine*, nor any Man of what Rank soever: Nay it was so unsufferably rude, that he might have been call'd to answer it in *that Court*, if he did not live without the Liberties of the City.

I certainly do him no Wrong, in terming him a *Fanatick*, for he is as truly mad with Pride, since he has gone about

about to receive the Homage of the several Counties (for what I know not, for his *Sermon* all Sides are agreed, to be a *Peice of Nonsence*) as ever was the *Pewterer's Wife in Bedlam.* Had he demean'd himself modestly under *his mild Sentence*, and (as any other Man would have done) retir'd for a while; I shou'd have heartily pitied and pray'd for him, and with the Mantle of *Christian-Charity*, have endeavour'd *to cover a Multitude of Sins:* But for a Criminal to ride about in *Triumph*,

Per Grajum Populos, mediæque per Elidis Urbes,
Ibat ovans, Divumque sibi poscebat Honores.

As the *Managers*, *pro* and *con*, have very aptly quoted that *Distich* in his Case; is enough to provoke any Lover of his *Country* and *Constitution*, to vindicate the Justice of the Nation, against such unheard of Insolence. But who will undertake to clear him of this Charge, when *his own Councel* declar'd he was *pretty pert*, they might have said *malapert* to command the *superior Pastors*, (he said the *Bishops*, tho' he has alter'd this, and several other Passages; as I and many more can make Oath) *to do their Duty.* I am assur'd, one has given a Guinea to receive, I remember not just how many when the *High-Church Party* hate him, for his *unsufferable Insolence* as much as the other. Nay many of them talk at that Rate already, that the Work's done, but he is a *blunt Tool.* His best Friends speak of him with a Sort of Pity, and for the most Part with Contempt; and their Writers so treat him as if they were now asham'd of him: For which I refer to these three late Treatises, *Essay upon Credit*, *Faults on both Sides*, and *Essay upon the History of the late Ministry.*

I find this most hatefull Vice of *Pride* shew'd it self very early: When he came to be ordain'd by the Bishop of *L*— and *C*——, now of *W*—; the Bishop charg'd him with false *Latin*, (and it was so) he stifly defended it, and the *Bishop* was forc'd to send for Books out of his Study to convince him. I have heard from a Clergyman that liv'd then very near, that he said 'twas better *Latin* than he or any of his Chaplains could make: However the Bishop having ask'd him some Questions in *Divinity*, and finding him very raw and ignorant, refus'd to ordain him, at that

Time, and set him a Time of Study to be better prepar'd: For which he has born him ever since a most inveterate Grudge, and shew'd how little Regard he had to the *Canonical Obedience* he then profest to his *Ordinary*, and how he strove to *weaken those Hands*, by *Imposition* whereof he was at Length ordained: Which brings me to the

Third Part of his Character, *viz. Ill-Nature and Malice in Perfection.* Let but any one read his *Character of a Low-Church Man*, and the base and barbarous Reflections upon that *worthy Prelate the Bishop of* W——r, from Begining to end, and he will plainly perceive a *radicated Spite.*

——— ——— *Manet alta Mente repostum*
Judicium Loydi spretique Injuria Stili.

But to call such a Person, as he does in Effect, a *Trimming Villain*, is a Note beyond Archbishop *Grindal's false Son of the Church*, and *perfidious Prelate* (*those intemperate Expressions*, as his Councel calls them). Which Expressions deserve to be censur'd, for their vile and abominable Falshood, no less than for their Rudeness and Insolence: And shall this *Doctor* be set up to defend the *Church*, when he is guilty of defaming, and (as far as in him lies) destroying the Glory of the *Reformation*?

But all this was intended thro' his Sides to wound another of the same *High Station*, and the same *unblemish'd Holiness of Life*, and I doubt not 'twas this *last* that chiefly enrag'd him, both against all these *Protestant Bishops*, and the *Societies for Reformation*, because they silently, but forcibly condemn his own very loose Conversation. The Course of his Life is too well known to his Friends and Companions, for *them* to make any Boast of it: And as far as I can find, there is a *profound* Silence amongst them upon that Head.

And here let me leave this Thought, with his deluded *Proselytes*; when his *past Life* comes to be better known, or possibly when his *future Conversation* shall make him more *obnoxious*: What a Reproach will it be to the *Church* for the Enemies of it to say, *Lo! here was your Champion and Confessor for the Church of* England! O *the Contempt and Scandal that must ensue!*

As

As to this Head of *Scurrility*, and foul Language, he and his *Coadjutor* Mr. *Leſly* (who ore'tops him by Head and Shoulders; and indeed I wonder to find a Friend and Promoter of *Popery and Slavery*, Maſter of ſo much Wit) have gone beyond all that ever I met with: *Martin Mar Prelate* was modeſt to them. But after all, to the everlaſting Honour of theſe true Biſhops, they have not a Syllable againſt 'em, but *Revolution* and *Moderation*. As to his *Rage* and unbridled Fury, which I'll throw under the ſame Head, (his Vices being too many to be all ſingly ſpoke to) there needs no fuller Proof, than his barbarous Inſults upon the Death of King *William*, of which I have heard ſeveral *ruder* than moſt *French Papiſts* would have made; his hanging out the *Bloody Flag*, without Loſs of Time, both by Way of *Triumph* and *Repriſal*, and his leaving his Company, and croſſing the Way to juſtle the *Non-Con-Miniſter* into the Kennel; with that Sarcaſm *you have had the upper Hand long enough:* And to add no more, what ſhews his *natural Temper*, even without his *Party-Rage* his beating one with a Shoulder of Mutton; which a Gentleman told me, he had from ſeveral of his own College.

Fourthly, As to the main Point now in Queſtion, his Sentiments of the *Revolution*, *the Reign of King William*, and the *preſent Government* built thereon; I never heard any one deny, nay his own Silence, and all his Friends upon it, give Conſent, to what ſeveral have already printed: And *the Author of the four Letters* declares, he ſaw the *Affidavit of it*, under Mr. *Eberral*'s own Hand, who lives near *Birmingham*, *That King William deſerv'd to be De Witted, and that he hop'd he ſhou'd live to ſee it.* This is the Man whoſe Zeal againſt *Regicide* runs ſo high: To cut off the *Grandfather*'s *Head*, was, and I agree with him, a moſt horrid Tragedy; but to ſee the *Grandſon*, (a *Sovereign Prince*, as his own moſt zealous Councel confeſſes) torn Limb from Limb, wou'd be a charming Spectacle, far beyond the *Lincolns-Inn-Field Bonefire*, tho' Mr. *Bur——s* had been thrown into it, and

(a) The Revolution Party, *Character of a Low Churchman*, p. 23.
(b) *Character of a Low Churchman*, p. 2.

made

made a *Burnt-Offering* with his own *Timber*, for coming into it, without a *Doctors-Commons* Licenſe.

His Triumph upon the Death of that *glorious Prince*, is a pregnant Proof of his Affection to him, and ſhews 'twas indeed *the moſt joyful Day he had ſeen in thirteen Years.* [*This popular Cant being by the Providence of God blown over, with the Government that ſupported it.*] On which the Anſwerer makes a proper Remark, *To make his Death a Deliverance, who was the Protector of all Europe, and who preſerv'd us from being Slaves, and to thank Providence for the Mercy, is like the other Juſtice done by ſome Men to his Memory.* And I think that other Saying of his, is no leſs unconteſtable, and all that could make me doubt whether 'tis genuine, is the Appearance of *ſome Charity*, which I never heard before could be charg'd upon him, *That he could forgive King William all that ever he did but his curſed Legacy of the Hannover Succeſſion.* It has been an uſual Phraſe with him, to call a *Low Church-man* or *Diſſenter*, *a damn'd Hannoverian.* A very grave Gentleman of a plentiful Eſtate, whoſe Word I durſt venture my Life upon, told me, he knew where he drank the *Pretender's* Health, and which I am ſorry for (Aſſault and Battery being contrary to Law, which we are ſtrugling to preſerve) was drub'd for it. And the whole Town rings of the Story of Mr. *P——r* Regiſter of the Prerogative-Court, at *Can——ry*, Brother to Mr. S. *P——r a Nonjuror at O——d*, who aſſur'd Dr. *Boyſe*, an eminent Phyſitian of that City, that his Brother, upon Diſcourſe about Dr. S——, ſaid to him, *that he had drunk the* Pretender's *Health ſeveral Times with him, by the Name of* James the Third. The *Supplement to Faults on both Sides*, acquaints us with a higher Strain of Loyalty, (for while the *French* ſtile him but *Chevalier de* St. *George*, I thought our *Britiſh*, or rather *Frenchifi'd Jacobites* would not *run ſuch Lengths*) his drinking the *Pretender's* Health *on his Knees.*

An *Engliſh Gentleman*, was at *Bruſſels* about the Time of the Doctor's preaching at St. *Paul's*; and the firſt News he heard of the Doctor or his Sermon, was from the *Pope's Nuntio*, who ask'd him, in Converſation, what News from

(c) *The Preamble to the Articles of Impeachment, charge him with aſperſing the Memory of his late Majeſty. Character of a Low Churchman.*

Eng-

England? The Gentleman anſwer'd I hear none; ſays the *Nuntio*, *you have heard of the famous Docteur, that preach'd in the great Church in London?* No Sir, ſays the Gentleman, I know nothing of the Matter; ſays the *Nuntio*, *He's a bold honeſt Man, he has preach'd up the Title of the Chevalier St. George, and will ſtand by it.* Sir, ſaid the Gentleman, that's impoſſible. I *have* it ſays he, *by good Intelligence, and before you get into England, you'l find the Matter work well; it will in the End bring in the King.* This was told to one of the Judges this laſt Circuit, before ſome Perſons of the higheſt Rank,

A Sea-Captain, who was at that Time Priſoner in *France* gives much the ſame Account of what he heard there.

As to his Affection to *her preſent Majeſty*, which makes up ſo large a Part of his Speech; it is not long ſince this *very Dutyful Subject* and *true Son of the Church*; as he would be thought, was pleas'd to ſay, upon a certain Occaſion, *ſhe's a Waxen Queen.* A Complement of the ſame Strain, with that paſs'd on her at *O——d* where Loyalty now, is ſo predominant, where her *Motto*, *Semper eadem*, was put in the Vane of a Weather-Cock, which if I have any Skill in *Emblems* and *Hieroglyphicks*, is making *Virgils* Comment upon it, *Varium & mutabile ſemper —— Femina*; Nay I ſee no other Conſtruction it can poſibly bear. But to return to our *Maudlin Doctor*, when he had *made* his Speech in *Weſtminſter-Hall*, I ſhou'd ſay *read* it, for 'tis no more like his Stile, than Dr. *Caſe*'s like Dr. *Atter—s*; A *Prelate* on his Side ſpoke to a great *Temporal Lord* in Commendation of it; who anſwer'd, *he ſhould admire it too, if he did not know the Man, which conſider'd he really expected* (and well he might

Si quoties peccant Homines ſua Fulmina mittat)

a Thunder-Bolt from Heaven to ſtrike him dead. A certain eminent Lady, who had ſome Reaſon to know him ſaid, *I heard him with Horror.* And the Story of that other *Lady* is in every ones Mouth, to whom he had ſhewu his Sermon before he preach'd it; and given her a *Key* to it; *this upon the Revolution,—— this upon King William,—this upon the Min——y,—this upon the Lord Tr——r*, &c. who upon hearing his παλινῳδία cry'd out with Aſtoniſhment *the greateſt V——under the Sun.* But the *Suplement to Faults on both*

Sides

Sides, represents him worse yet, as making a *Jest* of all that he said at the *Bar*, in private *Conversation*.

The following Relation is very true. One of his own Order, who was with him at the Tavern in the Evening *Nov.* 5. did report to him, that some of the Company were in Pain for him, lest he shou'd be charg'd with reflecting upon some great Men; says the *Doctor*, I fear not, *I only wish that the* Dean *had been in his Stall: I would have thrown my* Volpone *directly in his Face.*

Indeed whosoever after his most *solemn Protestations*, and awful Appeals, to the great God and the *supreme Tribunal*, for his sincere Affection to the *Revolution* and *Hannover Succession, and his Abhorence of any Reflection upon the* Government enough, as one well observes, to make an *Heathen-Moralist* tremble; join'd with an Account lately given in Print, of one, (as I remember a *Justice of Peace*) who took the *Abjuration* in open Court, and intermix'd by Way of *Parenthesis*, turning aside to one who stood near him, *G—d d—n me if ever I keep this Oath*, &c. whosoever I say, will for the future, lay any Stress, upon the Professions and Declarations, how solemn and numerous soever, which Men of that Party and Principle make, must be under the Power of *strong Delusions to believe a Lye.*

For the most that even the largest Charity can do in the Case, is to choose which Side of a *Contradiction* you will believe: If they are true to their Principles, their Professions must be false. For as *Horace* in a like Case,

——— *Pergis pugnantia secum*
Frontibus adversis componere, ———

He that can reconcile *Absolute Non-Resistance*, and the *Lawfullness of the Revolution*; *Hereditary and undefeasable Right*, and the *Succession of Hannover*, (when so many, nearer in Blood are set aside) must have a Reason of a quite different *Make* and *Turn* from the Rest of Mankind, or a Faith as blind and implicite as the *Romanists*; and is, to say all, compleatly ripe for *Transubstantiation.* Wherefore 'tis not without evident Reason, that Mr. *Lesley* triumphs so much in his *Good-old-Cause reviv'd*, and cries so loudly, *Io Victoria*, as if the Day were already their own: For a Man of his Parts and Penetration, could not but perceive, that these new-advanc'd *Tenets* lead directly to the *Pretender*; accord-

ing

ingly he concludes with the greateſt Aſſurance, from ſo hopefull and promiſing a Dawn, that it will *ſhine more and more, unto the perfect Day.*

But ſuppoſing we could be, as I think 'tis impoſſible, miſtaken here, it cannot be deny'd, but theſe Poſitions blacken the Memory of King *William*, and make him an Uſurper, for the laſt ſeven Years, whatever he might be the Reſt of his Reign: For beſides that Hereditary ſuggeſts, that King *William* wanted ſuch a Title; 'tis moſt certain, there was no Bar or Incapacity upon *Her preſent Majeſty*, and it follows, if the Right to the Crown be *Hereditary* and *indefeaſable*, that muſt be a Kind of *Interregnum* and the *Conſtitution* off the Hooks all that while.

To return from this neceſſary Digreſſion to our *Doctor*, the Vth. Charge I ſhall lay againſt him, is, that of *great Profaneſs*, moſt unbecoming a *Chriſtian* and much more a *Miniſter*. There needs no fuller Proof on this Head, than his own Writings: For certainly, a *Lucian* or *Celſus*, a *Butler* or a *Brown*, could not have treated ſacred Things in a more irreverent Manner: He has all their *Profaneſs* but none of their Wit. (d) *Sanctifi'd Villany*, concerning the *Societies for Reformation: Sit as demurely as the ſlieſt Saint of 'em all*; is not this *ridiculing*, the Language of the *Holy-Ghoſt* if not *blaſpheming* him? As if he could or would make Villany and Malice holy, (for 'tis his Office to ſanctify) or infuſe the Craft of the *Serpent* into *Saints*. But that's a Sentence enough to ſtrike any pious Soul with Horror, *Hypocriſie is the main Perfection of the Saints.* (e) With greater Profaneneſs, if poſſible, he makes his *true Churchman* to be his *God Almighty* [*under all Circumſtances like that God and Religion he believes and ſerves, without variableneſs or ſhadow of turning, but is the ſame to day, to morrow, and for ever.*] I may venture to ſay this is downright *Blaſphemy*, to aſcribe the *incommunicable Attribute of God* to a fallen fickle Creature, who is not the ſame as to Body or Mind twenty four Hours together. Such Paſſages as theſe are enough to make one think him (if not what he ſays ſome take

(d) *Derby Sermon.* (e) *Sermon at St.* Pauls. (f) *Character of a Low Churchman.*

him

him for) a *Papiſt diſguis'd*; yet what is as bad, an *Atheiſt bareſac'd*; which Charge has but too ſtrong a Foundation in the following Account which I had from very good Authority. When he was Curate and partly Chaplain at Sir *Ch—— H——ts*, the Living became void, and every one expected that he would have had the Refuſal of it; but the Mother (highly eſteem'd for Wiſdom and Piety) ſent for Mr. *W——*, and made him the Offer: He humbly thank'd her Ladiſhip, but deſir'd to be excus'd, becauſe he intended to return to the Univerſity, and finiſh his Studies; but ſaid withal, I wonder you do not tender it to Mr. *S———*. *O fie*, ſaid the Lady, *pray do not name him: He's a ſorry Wretch; he'll go into the Kitchin among the Servants, and banter the Torments of Hell-Fire before them.* I think that Paſſage favours either of Atheiſm or groſs Ignorance. *With what Impudence can* (he ſhould have ſaid with what Face, for as he has worded it, 'tis as he modeſtly tells the *Biſhop* a *Bull*) *ſuch Wretches preſume to take upon them the ſacred and inviolable Title of the Church, who are for undermining the Civil State and Government, upon which alone it depends.*] Here's Doctrine for a zealous *Church-man!* much like that in his Gun-powder Sermon. [*The Teſt-Act is her only Security.*] Another would have ſaid, *under God*; but 'tis too plain, *God is not in all his Thoughts.* The Church depends upon the State *alone*, and conſequently there is no Providence, no Promiſe of *Chriſt*, *that the Gates of Hell ſhall not prevail, no everlaſting Arms underneath* to ſupport it.

The Sixth Charge I ſhall lay againſt him, is of moſt *unchriſtian Imprecations*, which are a Mixture of both the former *Rage* and *Profaneſs*, and therefore not ſtrictly reducible to either. His Sermons are Evidence ſufficient on this Head; for indeed *his Preaching is of Curſing and Lies*; but I have alſo too many Inſtances with his common Diſcourſe. He was once railing in his uſual Rancour againſt the *Diſſenters*; and one ask'd what he would have done with them as the Caſe now ſtands, there being ſuch Numbers of them in the Nation: His Anſwer was, *Do*

(g) *Character of a Low Churchman.*

with

with t[illegible]n, d—— 'em. Nay, during his very Tryal, when one would think the awful Providence he was under, ſhould have reſtrain'd him, how ſtrong ſoever his Habits were, (eſpecially if as he declar'd in his Progreſs, *he expected nothing but Death*, for which I am very ſure he was ſorrily prepar'd) when any thing diſpleas'd him, *the D—l take 'em*; and once when his own Servant came to him about a Matter he did not care to hear, he ſaid, *A Plague take you.*

A Seventh Article is very *foul Dealing*, nay if the Account be as I have had it from ſeveral Hands, with very little Variation, it falls under his own *darling Term* of *Villany.* While he was Curate of *C—k* in *St——dſhire*, where his Behaviour will never be forgotten by ſome of the Inhabitants; his Inclination to keep much Company, his ill Habit of telling incredible Stories, his over-bearing Contempt of the Common People, his falling into the *Jacobite Party*, and his preaching ſeditious Sermons; eſpecially a famous one at *Litchfield*, the Proſecution of which was drop'd in Diſdain of meddling with an obſcure Country Curate. But theſe Matters made a much leſs Noiſe among the People than his Love-Intrigue with a *young Gentlewoman* in thoſe Parts of a good Family and Fortune, Mrs. *J——s* of *K——y*, which he carried on with great Privacy, as apprehending the Reſentment of her Parents: when he had entangled the *young Gentlewoman*'s Affections, he deſerted her for another Purſuit; ſhe expoſtulated with him upon his Inconſtancy and Falſhood; he deny'd it with many Proteſtations, but at length ſhe was *fatally* convinc'd of the Truth, and *loſt her Senſes upon it.* Her Parents not fully knowing the ſad Occaſion, broke open her Cabinet, and found the Copies of her own modeſt and *affectionate* Letters to him, and many of his Anſwers, ſolemnly declaring his Love, and making *dreadful Imprecations* if ever he forſook her for any other Woman in the World. In ſhort this young Lady dy'd, and he ſurviv'd without Shew of Repentance. This is all Matter of Fact, that can be atteſted by thoſe of that Family who are now remaining in very good Repute. If Biſhop *Grindal* was a *perfidious Prelate*, I'm ſure he was a *more*

per-

perfidious Suitor; and I am apt to think that the Guilt of these horrid Crimes has had that Effect upon him, that he has never since been calm and compos'd. I hope the *Ladies*, who are his chief Advocates from a Compassion natural to their Sex, pitying of one under Prosecution, will from hence be touch'd with some Sense of the Wrongs done to their own Sex, and not be quite so zealous for him as they have been. Especially when they have heard and consider'd,

The Eighth Article, *viz.* of *great Immodesty* if not *Lewdness*. For tho' I shall pass by the Story of *J——y W——r* as not sufficiently attested, tho' I have it from honourable Hands; and his smuggling and towzing the Wench at his Inn in *Woodstock*, ('tis said he design'd something more had she not been too strong for him) which tho but a youthful Frolick, did not become the Gravity of a *Missionary* in his *solemn Progress*. St. *Paul* would scarce have done it, when *he went about confirming the Churches*. I have another Account from *Southwark*, where at a *Christning*, after Supper he stood up and said, he must ask the Question whether there was not in the Company a Woman with Child; while the Women were smiling at one another, says he again, I must know, for there's a Proverb in our Country, *that when the Parson christens the Child, if none of the good Women are breeding, he forfeits his Breeches*: Now besides the great Indecency of such *Smut* at so sacred an *Ordinance*, and the Rudeness to the Company, what a foul Intimation does it carry, as if every *Parson* were a *Belswagger*. I have heard from one who liv'd some time with him in the same House, that he has affirm'd, *'tis no Sin to lie with a single Woman, and no great one with a married*. If these things are true, as I have Reason sufficient to conclude, I'm afraid his long *Celibacy* is not the Effect of his *Continence*, but a *Dread of Confinement*; for who (say our Libertines) would be ty'd to a Tree that may range in a Wood?

I cannot but cite under this Head one unparallel'd Paragraph. *A Man cannot but wonder at the strange Impudence*

(h) *Character of a Low Churchman.*

of

of this Author, who in the very beginning enters upon an Invective against that Practice which this very Paper is so notorious an Instance and Example of, (that's like Freedom and Liberty, soon after my Saddle and thy Saddle). *But always the Cant of a Whore is upon Chastity and Modesty more effectually to blind and catch her Cully.* I shall add the Answerer's Remark, and then make my own. The Character of impudent, upon a *Bishop*, is not very usual, and I'm sure those he calls *Low Church*, have learned a little better Manners; let me add, to compare a *Bishop*'s Advice to his Clergy, with the *Cant of a Whore*, is yet an higher Proof of his Breeding. But what I chiefly aim at here, is *how he came so well acquainted with a Whore's Cant, and the Terms of the Town, catching her Cullies?* Some would suspect he had been catch'd himself, and so had bought *his* Experience dear; the best we can suppose is, *that he has learn'd this Mystery of Iniquity* (which I never heard of before) from *J—y W—r*, or the Men of the Town, which will not greatly mend the Matter, for sure none have made him their Father Confessor.

The Ninth Accusation of *Drunkenness*, will scarce be deny'd by the most zealous of his Friends (if by himself). They own, *that he lives freely*, and 'tis well known what the real Sense of that Expression is. He loves his *Church* (*Dic quibus in Terris & eris mihi magnus Apollo*) his *Friend* and his *Bottle*; the last, I'm afraid at another guise Rate than he did his Mistress, and 'tis not a small Matter will part 'em: I was assur'd by one, that he sat to it *at an Inn* upon the Road, from Nine at Night, till Ten the next Morning; and all the Town rings of his being *Low Church* at Sr. *J W—r's* in *Oxfordshire*, that is laid flat under the Table, which gave occasion for that Sarcasm, *There lies the Pillar of our Church*; or as the *Hemp-man* at *Warwick*, *The Stay of the Nation.*

Which brings me to the Tenth Article, *viz.* Of *Gaming*, and that at a very improper Time, and attended with another heinous Sin, in the Account of the *Reformers*, but a *Peccadillo* with *High-Church* and *Papists*, *viz.* The Profanation of the *Lord's Day*: One assur'd an intimate Friend of mine, that he had play'd at Cards with him often on a

Sunday;

Sunday; and once as he was in the midſt of his Game, the Clerk came to remind him of the Service he was upon, and ask'd him if it were not Time to get ready, for the People would be quickly coming to Church: *Why, you Fool,* ſaid he, *my Sermon is ready cut and dry'd.* Which gives me an Hint for,

The Eleventh Accuſation with Reſpect to his *Office*, which he ſo much *magnifies*, and that is, *very great and unexcuſable unfaithfulneſs*, and taking a Charge which he can never fulfil (tho' he had more than enough to ſerve any reaſonable ſingle Man before, eſpecially one who will own no Relation but where he pleaſes) for *filthy Lucres ſake*; which makes me ſtrongly ſuſpect him, tho' I will not make a ſeparate Article of it, of *Avarice*; I may ſafely ſay, a greedy deſire of the *Mammon of Unrighteouſneſs*. Would any one have imagin'd that heard him expreſs his Concern at his *Tryal*, (h) as one of his ſore Afflictions, *That he could not perform his Duty to his Flock, over which the Holy Ghoſt had made him Overſeer*, (he might in Reaſon have expected a ſorer Affliction to come within *Timber*, in another Senſe) that this zealous *Miniſter of the Goſpel*, as he ſtiles himſelf, tho' he would have call'd it *canting* in another; would the very next Month take a large Pariſh with *Cure of Souls*, as far as *Wales*, where he cannot go at moſt above once a Year, and probably will not above once in three, when he had ſo vaſt a Pariſh upon his Hands already, and he could preach to neither of them theſe three Years. Whatever may be ſaid for two Livings with *Cure of Souls*, where the Pariſhes are not large, nor the Diſtance between them great, ſo that there may be Time, by a double Diligence, to watch over both; I'm ſure, he that would take ſuch a Charge many Scores of Miles from the Place of his Abode, can never be in good Earneſt with God, nor underſtand the Nature and Obligations of his Function, but values the Fleece more than the Flock, and cannot ſay with the Apoſtle, *We ſeek not yours, but you:* Yet this is he, forſooth, that muſt teach the Biſhops their Duty, and charge them to perform it, that takes upon him the *Care of all the Churches*, and has *made himſelf the Keeper of the Vineyards, but his own Vineyard has not kept*; nor to his

(i) *Yet he has taken Lodgings now, in St.* Martin's-Lane, *and has left his dear Flock to ſhew himſelf daily in the* Lobby, *and* Court of Requeſts.

great

great Mortification, when he had been tampering in so many Counties, could carry the Election in his own *Burrough*, from whence 'tis plain what an *awkward Tool* he is.

The Twelfth Charge I shall exhibit against him, is of many notorious Falshoods both in *Doctrine* and *Fact*. *This* and *Sedition*, are the Substance of the *Articles* brought against him, and prov'd upon him by the *Honourable House of Commons*: As to the perverting of the *Holy Scriptures*, which is the worst of Falshoods, the *changing the Truth of God into a Lie*; not one of his Council said a Syllable in his Defence, but shifted off that Part upon him; who left it also wholly untouch'd, under Pretence of reserving that Matter to the *Supreme Tribunal*; as if it belong'd not in the least to the Cognisance of his Judges.

The false Representation of the passage about of *Elisha*, I am willing to impute to *Ignorance*, and *disuse of the Bible*, and his Council own *he was mistaken in it*, but 'tis a Blunder for which a School-boy, I'm sure, under my Master, at the Top of the School, would have paid dear. That *King* William *disclaim'd all Imputation of Resistance*, is also confest by his Counsel to be false; and Sir *P. K—g* has abundantly prov'd him a foul Slanderer of Archbishop *Grindal*; but the Bishops of *W—r* and *S—m*, he has bely'd without Measure, and he knows, as the Answerer tells him, to the *Character of a Low Churchman*, that *his Consecrating Scotch-Cloth*, is a gross untruth.

Under this Head of *Lying*, I shall add a gross Forgery; I cannot call it a *pious*, but I may a *seditious Fraud*; when he preach'd the (i) *same Sermon*, which I find has been a common *Hack*, at *Oxford*, (for he did not think so great an Auditory, as the *Magistracy and Companies of* London, deserv'd the Honour of a new one) that he might represent the greater *Danger of the Church, from the Resolution of the Two Houses, and the Declaration of the Queen*, he cited this Sentence as from a *Latin Historian*, *Nunquam magis periclitata est respublica Romana quam cum nemo eam periclitari ausus sit asserere*. Many of the Scholars were so pleas'd with that *pointed Latin Sentence*, that they ask'd him from what Author he had borrow'd it. He would at first have upbraided their Ignorance, without betraying his own K—ry, but

(k) *He lays in his* Answer *a great Stress upon this Plea, that the Vote of both Houses was past 4 Year ago; whereas he preach'd the Sermon within a Year after the said Vote.*

when

when they had search'd the *Classicks* and found no such thing, they brought him to a silent Confession that he had no Authority for it but his own *pretty Invention.*

But after all, I expect some of his blind Votaries will reply in answer to what has been said, we know all this as well as you can tell us, and perhaps a great deal more of the same Kind) and like him the better: for he is just as we would have him; tight for the *Church*, no Enemy to the *Pretender*, but for one of your *Puritanical* Preciseness, and a mortal Enemy to *Reformation of Manners.* As a Country Gentleman came to a worthy *London* Divine whom I knew, to help their Parish to an honest Parson, and asking him what he meant by honest; he told him they had some Gentry who were for one that would be Company, give them a short Sermon in the Morning, and after Prayers in the Afternoon go and take his Bottle freely, and be merry amongst 'em.

Having done with what particularly concerns their *High-Priest*, or rather *Idol*, not of Silver or Gold, but of *Brass*, if any Metal to all; I shall now proceed in my intended Description of an *High-Church Fanatick* in general, and lay down the chief of those *Paradoxes* or *monstrous Positions* which make up this *mad Philosophy* (as *Tully* stiles *Epicurus's*) if that term may be apply'd to them since *Confusion to Philosophy*, i. e. the *Friends* of *Sophia*, is become the *Favourite Toast.*

The First and Fundamental Maxim, the *very Pillar and Ground of their Doctrine*, is this; *'Tis better to be a* Papist, *than a* Presbiterian: I take It for granted, that most People have heard this openly maintained, and 'tis with some next to Heresy to deny it. If I am rightly inform'd, 'twas for confuting this *High Church Principle* that the *Mayor* and *Aldermen* of S—— took such Offence at their *Bishop*, as to order the *Serjeant* to take up the *Mace* and go out of the Church; no Doubt with a Design to draw the whole Congregation after them: An Insult that no *Bishop*, *Protestant* or *Papist* ever receiv'd before; and such a Peice of *Fanaticism*, as the *Quakers* wou'd be asham'd of; who tho' they have sometimes silent Meetings, are never known to break up as soon as one begins to speak; *But where Envying and Strife*

is,

* *The Shame of being detected in that Forgery, hindered him from printing the Sermon then, and so it was reserved for more Mischief.*

is, there is Confusion, and every evil Work.

To give the Hearing is a Respect we owe to the meanest of *Men*, much more of *Ministers*, when delivering their Message from their *Great Master*, as his *Embassadors:* And is it possible it should be deny'd with such Circumstances of extreme Rudeness by those who glory in their *Zeal for Episcopacy*, to their Aged and very Learned *Diocesan* in his own *Cathedral?* This was look'd on in *France* as a Passage that deserv'd a Place in the *Paris Gazette*, to let the *French* see how low the *Revolution Interest* is sunk amongst us, and into what Contempt the chief Promoters of it are fallen; and consequently how ripe we are for *another*, in order to revive their Courage, and buoy up their sinking Spirits.

But it seems the *Bishop* touch'd upon a *sore Place*, they knew this Notion was calculated for a *Tavern*, and not for a *Temple:* It may pass, over a Bottle, when *Confusion to the Presbyterians* is the *Toast*; but would not bear what he was about, a calm Debate; stating fairly (as I heard he did) what a *Presbyterian is* and *holds*, and *what* a *Papist*; and then leaving it to their own Reason which is *worst*. For indeed there is scarce one in 100 of those who maintain this Assertion, that knows what the Word *Presbyterian* signifies, or whence it is deriv'd, and what is the *Form* of *Church-Government* by which they are *specify'd*; and therefore I wonder they do not rather use their *darling Term Fanatick*, than *Presbyterian*; according to a late wise and learned Address, that sets *Popery* on the one Hand, and *Fanaticism* on the other: (I hope they understand Arms more than Arts, and are better at fighting than distinguishing, or we shall be very sorrily, as we have last Year been, defended:) For this is truly a *Distinction* without a *Difference*, and consequently a *Division into one Member*; as if *Popery* were not the rankest *Fanaticism* that ever the World saw. The Sectaries are said on all hands to have borrow'd the *King-killing Doctrine*, which is the main Blot in their Scutcheon, from the *Papists*; and they try'd it but in one, the other in sundry Instances: And as for their Worship, let any one but see the *antick Dress* and more *antick Postures* of their *Priests* at *Mass*; and above all that *Sacrifice of Fools* in an *unknown Tongue*, and take 'em for other than *Fanaticks*,

ticks, or rather *Bedlamites*, if he can. To observe a Company of poor deluded Souls mumbling over their Beads, and saying *Amen* to they know not what; *crossing* scores of times their Breasts and Faces, and knocking their Heads against the *equally intelligent* Stones; praying to *Saints* and *Angels*, who ('tis more than likely) hear nothing at all of the matter; is a Scene of Distraction beyond what the most *Enthusiastick* Assembly amongst us can shew; who, whatever their Method may be, speak things *easy to be understood* in their own *Mother Tongue*; we have the plain Verdict of Scripture as to the one, 1 *Cor.* 14. 23. *Will they not say ye are mad?* But I cannot find *Extempore Prayer* condemn'd as *Fanaticism*, or any Insinuation of such a * *Charge*.

How strangely is the Case alter'd since 1680? when *Richard Thompson*, Clerk, was impeach'd by the *House of Commons*, *Vot.* 24 *Dec.* for having preach'd at *Bristol*, that the *D—l blusht at the Presbyterians*—that a *Presbyterian Brother*, qua talis, *was as great a Traytor as any Priest or Jesuit*—That *he hop'd the Presbyterians would be pluckt out of their Houses, and their Houses burnt.* With other things agreeable to the *Spirit* of the *Doctor* and the Practice of *his Mob*; but the sudden Dissolution of the *Parliament* put a stop to the *Impeachment*.

Now what gross *Partiality* is betray'd in *that Address* between *Popish* and *Protestant Dissenters*, and how evidently in favour of the former? They have not only the first Place, but all the Respect they can desire: Their Way is called by no harder Name than *Popery*, i. e. *Subjection* to an *Universal Bishop*, which they not only own but *glory* in: the other *Fanaticism*, which sure the *Protestant Dissenters* never did, nor will allow to be any other but a *Term of Reproach* given 'em by *Rakes*. Do these worthy Magistrates find any such Name in the *Act of Exemption?* Sure they might have carried their Hand and Cup a little evener, and call'd the 1*st*, if not *Idolatry*, as it better deserves than the other *Fanaticism*; at least as the *Exeter Address*, the *detestable Su-*

* *But this Charge of Fanatisism against the Papists, is abundantly made out by the very Learned Bishop* Stillingfleet. Idol. of the Ch. of Rom.

perstition

perſtition of Popery: But doubtleſs this moſt obliging *Complement* will not be overlook'd by the *Pretender*, nor fail of a ſuitable Acknowledgment.

But to prove the *real Fanaticiſm* of thoſe who advance this *Tenet*, and what a *Labyrinth* of *Nonſenſe* and *Self-contradiction* they are bewilder'd in. The ſame Perſons who make the *Preſbyterians* worſe than *Papiſts*, nay worſe than the *Devil*, before they are aware give them the Honour of being the beſt of *Proteſtants*, and far more zealous for the great Truths and Duties of Religion, than the ſoundeſt Members of the *Eſtabliſh'd Church*; as if none could expreſs their Indignation againſt Vice and Profaneneſs but they: and ſo like undutiful, ungrateful, nay *falſe Children*, bring a Reproach upon their *Mother*, and give her *true* Cauſe to complain of *the Wounds which ſhe has receiv'd in the Houſe of her pretended Friends.* The Attempts for Reformation of Manners, tho' many *ſtrict Conformiſts* are engag'd in it, and the moſt active Promoters of it, are call'd *Fanaticiſm*, and as ſuch condemn'd by the * *Doctor*, tho' he, and one Miniſter more, who was inform'd againſt for profane Curſing, and vindicates himſelf in Print by being provok'd, are the only Perſons in *Holy Orders* that ever oppos'd them, or at leaſt would be known to do it. One who din'd with the *Doctor's* Man during the Trial, upon his *curſing* the Meat inſtead of *craving a Bleſſing*, reprov'd him for ſo unchriſtian a Behaviour, upon which he preſently replies (what I ſuppoſe he had learnt of his Maſter) *I warrant you are a Presbyterian.* And the Mob, like *genuine Diſciples of the Doctor*, drew the ſame Concluſion in the height of their conſuming Zeal: *He won't ſwear — He's a Presbyterian — Down with him.* I met not long ſince upon the Road ſome bluſtering Blades, who in great Endearment ſaluted each other with a *Volley* of *Oaths and Curſes*, and upon my telling 'em ſuch Language did not become the Figure they ſeem'd to bear, ſays one preſently (tho' I was in a black riding Coat and a Band, an Habit which *Diſſenters* ſcarce ever travel in) *You are ſome Presbyterian.* I was heartily ſorry they had

* Ch. L. Ch.-man. p. 10.

no better Opinion of their own *Church:* And once at a *Coffee-house*, tho' I was in a Night-gown and Neckcloth, upon a like Reproof, *What a D——l*, said one, *are we in a Presbyterian Coffee-house, that People cannot swear at quiet?* Now what baser Reflection can the bittereſt Enemies of the *Church of England* make upon her, than ſuch *treacherous Eſpouſers* of her *Cauſe?* 'Tis abundantly plain, that 'tis not the *Presbyterian*, but the ſuppos'd *Puritan*, that offends them: For if a *Diſſenter* will but drink as hard, and take in other Inſtances as great a Liberty as themſelves, they'll hug and careſs him, and any Difference in other Matters ſhall break no ſquares between them; whence it is but too ſadly evident that their pretended Zeal for the *Church*, is directly againſt it, and is us'd as a *Skreen* for what the Church abhors, *Vice* and *Profaneneſs*. I knew one who was wont in Diſcourſe to be ever admiring and extolling the *Liturgy* as the moſt perfect Method of Devotion the World was ever bleſt with, (and I believe there is not a better to be met with): and yet during all the time of *Divine Service* would be reading *Virgil* or *Horace*, which he held in his Hand for a Common-Prayer-Book. And ſome of the *Lord-Mayor's Officers*, who were always *talking* high, and *drinking* for the *Church*, as ſoon as they had attended his Lordſhip to his Place, would ſlip out to the *Tavern* or *Ale-houſe* till Sermon was half over, and then come in to wait on him to his Coach. Upon which my Friend, whom they us'd to reproach for a *Presbyterian* (tho' he was ſcarce ever in a Meeting) ſaid to 'em, *What, Gentlemen, are you turn'd Presbyterians too, to come to Church conſtantly after the Prayers are over?* One of the mightieſt *Sticklers* for the *Church* in the Kingdom, I ſaw the laſt time I was at the *Queen*'s Chapel, ſitting down, and laughing and talking all the while the *Te Deum* (which is indeed a moſt *admirable Hymn*) was ſinging, tho' *Her Majeſty* was preſent.

The 2*d Paradox* of *H. Ch. Fanaticks* is to love the *French* and true *Original Tories*, *i. e.* the *Wild Iriſh*, far more than the *Scotch* and *Dutch*, who are the greateſt *Eye-ſore* to them next their *Low-Ch.* and *Diſſenting* Brethren, on the Face of the Earth. This is a neceſſary Conſequence of the former Poſition; for 'tis well known both the latter are *Preſbyterians*,

byterians, and the former no worſe than *Papiſts*; and *French Popery*, Mr. *Leſley* thinks, is no conſiderable Bar to an *Union*. With how much Warmth and Vehemence have I often heard the Gentlemen of this Principle declaim againſt the Inhabitants of *Frogland*, as they call it, and ridicule the *Hogan-Mogans* in the moſt ſcornful Terms? and now their *Sawcineſs* is become the grand Topick of their Diſcourſe. Nay, I have heard ſome poſitively deny, that they have any Ordinances or Miniſtry, becauſe not ordain'd by *Biſhops*, and conſequently that they are no *Chriſtians*. The ſame is apply'd to our *Northern Country-men*, upon whom the *Memorial* is very liberal in its *Invectives*; and while the late *Treaty* was on foot, how mightily did the *Scotch Onion*, as they ſcoffingly ſtyl'd it, ſtick in their Stomachs? How much more nauſeous than *Garlick* or *Coloquintida?* And what would theſe *Britiſh Proteſtants* give, yea what would they not give or riſque, *to break the Brotherhood between* Judah *and* Iſrael.

But what a bleſſed Scene of things, what a *joyful Turn* would it ſeem to many amongſt us, if the *War* with *France* and *Spain* were once chang'd into another *Dutch War?* How light would the Taxes ſeem for ſuch a Service? The *Spaniſh Invaſion* with their *Inſtruments of Cruelty*, the *Gunpowder-Treaſon*, the *Iriſh Maſſacre* are nothing to the Buſineſs of *Amboyna*, which could yield a proper Subject for a *Tragedy* to inflame Peoples Paſſions, tho' none of the forementiond. On the other ſide how liberal are they in their *Panegyricks* upon the *Glorious French Monarch?* becauſe he concurs with them in terming the *Hugonots*, *Fanaticks*, and breaks their Preachers upon the *Wheel* when he gets them in his Clutches; the *Gallantry* and *Politeneſs* of that Nation compar'd with the *Clowniſhneſs of the Minheers?* I've heard an eminent Counſellor of the *Temple* run on for an Hour together, in magnifying the Splendor of that Court, and the vaſt Riches of its *Miniſters*, and when I anſwer'd that theſe were but *Golden Chains*; he reply'd, *I wiſh I were but to wear thoſe Chains.* Now what can be *Fanaticiſm* or *Frenzy* (for theſe are the ſame) if this be not? to hate our Friends, whoſe Caſe is the ſame with, and Intereſt inſeparable from ours, and doat upon our *inveterate Enemies?* To be fond of *Slavery* and bring upon our

Necks a *Yoke of Iron*, *which neither we nor our Fathers were able to bear!* Let them but read the Reigns of the *21ſt Norman Kings*, or look but at preſent into the *Palatinate*, and other *new Conqueſts*, and (if they are not quite infatuated) they'll ſoon be of another Mind. Now are not ſuch Perſons like to act very vigorouſly and ſtrenuouſly in *concert* with thoſe whom they *deſpiſe* and *abhor*, againſt thoſe they *applaud* and *admire?* May not wondrous Feats be expected from them? Are they not like to give *dead-doing Blows*, and to *follow* their *Blows* home, *to bring them down whom they delight to exalt?* Any one that has read the *Paris Gazettes* this Summer, eſpecially *the Article de Londres*, *April* 18, 1710. cannot but ſee that their Expectations are as much *riſen* as our publick Stocks and Credit *fallen*; and that they promiſe themſelves Wonders from the Aſcendant their *High Church Friends* have gain'd. Is it poſſible (humanely ſpeaking) that the *French King*, who has been theſe Two Years ſuing for Peace (tho' his haughty Spirit could not ſtoop to the Terms) ſhould after ſuch a *Blow* in *Spain*, the Loſs of ſo many *Towns* in *Flanders*, and being every where upon the *Defenſive*, without gaining the leaſt Advantage any where, talk ſo big of a ſudden, make ſuch mighty Efforts, and vaſt Preparation to act *offenſively* next *Campaign* (as if like *Antæus*, from every Fall he roſe up ſtronger) if he had not, as the *Biſhop* of *Troyes* tells him, ſome mighty Proſpects of things *ſecretly* working in his Favour.

A third *Mark* or *Dignoſtick* of an *High Church Fanatick* (which has always been reckon'd by all ſober and modeſt Chriſtians the Effect of *Enthuſiaſm*) where-ever 'tis found, is *a Pretence to Perfection*; a Thought that can enter into no Head that is not drunk with *Spiritual Pride*, and ſo has quite forgot the corrupt degenerate State of fallen Man, who *is abominable*, *diſobedient*, *and to every good Work reprobate*; and therefore *in many things offends daily*; which Character takes in *Communities*, as well as *ſingle Perſons*; for *we are all* (ſays the *Prophet*) *as an unclean thing*, *and all our Righteouſneſſes are as filthy Rags*: and an *undefiled Church* of *miſerable Sinners* certainly ſmells ſtrong of a *Contradiction*. He that conſiders the once ſeven flouriſhing *Churches* of *Aſia* (eſpecially that of *Laodicea*, whoſe Ruin was her

good

good Opinion of her self, *I am rich and increas'd in Goods*, &c.) cannot but detest the Arrogance of the *Church* of *Rome* (if she deserves the Name of a *Church*) who, tho' over-run with the grossest Corruptions in *Doctrine*, *Discipline* and *Worship*; tho' swarming with *Errors*, *Superstitions*, and even *abominable Idolatries*; and like fallen *Babylon*, the *Cage of every unclean and hateful Bird*; yet assumes the swelling Titles of *Infallible*, *Catholick*, *Apostolick*, &c. God be prais'd, it is not so with us, he has *translated us out of the Kingdom of Darkness into his marvellous Light*; but still let us remember *by the Grace of God we are what we are*; *where is Boasting then? It is excluded:* Let us thank God 'tis so well, and earnestly pray that it may be better, and not be *high-minded*, *but fear*, and say with the *Apostle* to our *Fellow-Protestants*, Phil. 3. 13. *Brethren, I count not my self to have apprehended, but this one thing I do—I press toward the Mark.* There is doubtless a *National* as well as a *Personal Modesty* expected of us; *That nothing be done* or said *through Strife or vain Glory, but in Lowliness of Mind, let each count other better than themselves:* For he that *humbleth himself shall be exalted.* I have been astonish'd to hear some Ministers in their Prayers before Sermon tell God what an *excellent and truly Apostolical Constitution* ours is, shining with *Primitive Doctrine and Discipline*, as if he did not know how Matters are amongst us. Instead of *humbling our selves under his mighty Hand*; this is indeed to come to him upon the *Brag*, and stand upon *high Terms* with him. But doubtless, however we may carry it towards others, instead of *this Confidence of Boasting*, it were both our Interest and Duty *to walk humbly with our God*; and rather *bewail our Defects*, than *blazon our Atchievements.* The *Pharisees* Prayer would as ill become a Congregation as a single Suppliant: *Lord, we thank thee that we are not as other* pretended *Churches are*, headed by *Schismatical Presbyters*, but *holy and without blame before thee. We fast twice in the Week, and give Tythes of all things that we possess.* Scripture furnishes us with no such Examples, but many of the contrary Strain. This was the *Style* of the *antient Church* in her Addresses at the *Throne of Grace*, and the same *our Church* has taught us to begin with; *To the Lord our God* be-

belong, &c. and *we lie down in our Shame, and our Confusion covereth us, because we have sinned against the Lord our God, we, our Priests*, &c. But how must it look for some of her *most profan'd* and debauch'd *Pretenders*, to vaunt of their *holy and undefiled Mother*, (like the *Jews*, *We have* Abraham *to our Father*) who are themselves the strongest *Objection* against what they so confidently advance. It would become us all, and much more such *unruly Members*, to take the *Wise Man*'s Counsel, *Let another Man praise thee, and not thy own Mouth, a Stranger, and not thy own Lips*, for were there no Tye of Humility in the Case, the Lord *Bacon* well observes, *Immoderate Praises are the greatest Disservice, as being apt to raise Envy and Contradiction* (for none can endure to be so *unmercifully out-shin'd*) Prov. 27. 14. *He that blesseth his Friend with a loud Voice, rising early in the Morning, it shall be counted a Curse to him.*

But after all this *cracking* and *crowing* there are things amiss, manifestly amiss, and that by the Confession of the *Highest* amongst us: And I am but too certain, that those who make such a Noise about the *Church*, and such a Bluster ing for it, mean neither her *Doctrines* nor *Devotions*, which are *sound and good*, but the *Abuses* and *Corruptions* that are crept into it, and all the *Danger* they apprehend is lest those should be remov'd, as there is very little likelihood they ever will, at least in our Days.

Pluralities and *Non-residence* are a confest Abuse, for even the *Author* of the *Memorial to the Archbishop* (who is high enough of Conscience) makes great Complaint against 'em. I never yet saw any thing offer'd in their Vindication, nor can there be without gross Prevarication even against common Sense; and yet our *Constitution*, as *Apostolical* as 'tis, has not provided against this palpable Disorder. I never heard of any such thing in *Scotland*, or the *united Provinces*, and perhaps this is one main Cause of some Mens Spleen against them.

There is great and just Complaint on all Hands in the Matter of *Advowsons*. The *Tatler* (who he is I know not, but he's the greatest Wit I ever met with, and were he of Mr. *Collier*'s Opinion about the *Stage*, might be an useful *Censor*) presents the World with a Letter subscrib'd *High Church*,

Church, complaining that the *Body of Mrs.* Abigail *is annexed to the Cure of Souls*, and consequently he cannot have *the Living without the Living Thing*. There is scarce one Living in five disposed of without some *valuable Consideration*; and what is the most flagrant Abuse, a *Bishop* cannot refuse a *scandalous* or *insufficient Clerk*, but the Patron will bring his *Quare impedit*, and be too hard for him, as the *Bishop of Oxford* lately found to his Cost and Sorrow.

The *Bishop of St. A*—— as became a *Prelate* of his great Reputation, was very loath to let the *Doctor* have a Living in his *Diocese*, to make (as he will) a *Sine Cure* of; who told him by way of *Bravado*, (as who should say, Refuse me if you dare) *The Eyes of the World were upon him:* I hope they have somewhat else to observe, *but the Eyes of a Fool are in the Ends of the Earth.* I was assured by an able Counsellor, that *Insufficience* is no good Plea at Common Law, the more's the Pity.

Is it not a burning Shame, that a *raw* and perhaps a *wild Youth* of 3 or 4 and 20, if he can get but a *College Testimonial*, which I never knew denied, or the Hands of *three Ministers*, can be made the *Pastor*, the *sole Pastor*, of the biggest Parish within *the Bills of Mortality*, if the Patron be but a Friend or Relation, which has the greatest Stroke in all Presentments; and when they are in, who can get them out? I never knew but one ejected, and that cost the Parish 1000 *l.* I knew one under Age, debauch'd, and *Atheistical* to the last Degree, who presented (upon what Terms may be easily guess'd) to a very great Parish, which is a *Corporation*, and his Father in Law and Guardian, (tho' he was a Counsellor) told me, he could not, tho' he fain would, prevent it. 'Tis too well known what sort of Christians many of our *Lay-Patrons* are; and that the Parson is expected to keep his Patron Company on a rainy Day at *Back-gammon and the Bottle*: And can it be thought, if he do not make a Peny of his Advowson, which *viis & modis* is generally done, he will look out an able pious Person faithfully to reprove him.

There is another yet more glaring Abuse, and that is, that *Papists* can present (unless *convict*, of which sort I doubt whether

whether there are six in the Kingdom) for who will be at the Pains and Charge to convict them? In the Countries where I am acquainted, they are caress'd by the Great Ones; and their Company, in publick, is thought no Disgrace, if not an Honour, by those who would not, for half they are worth, be seen familiar with a *Protestant Dissenter.* The late E. of *Sal——y*, a *bigotted Papist*, had the Gift of 16 or 20 the best Livings in the Nation; and I warrant such will be very careful to look out faithful Pastors to keep *our Mother as undefiled as theirs*: We have an Instance in Dr. *Salisbury*, executed at *Tyburn* about 9 Years ago, for forging Stamps; who, I am assur'd by one that well knew him, said *Mass* at his *Patron*'s, and Divine Service at the *Parish Church*, the same Day. I will venture to touch upon one Abuse more, (tho' I know what will follow, and let the worst come that can, I shall not be surpriz'd) and that is the *boasted Discipline of the Church*, which this *hot-brain'd Champion* so magnifies and makes his Pretence, for running down the *Societies of Reformation*: as if there were no Need of their Endeavours, when all Sins are so effectually restrain'd by *Ecclesiastical Discipline. 'Tis well for him 'tis not what he pretends.* We had a *Chancellor* who had the *Spiritual Jurisdiction* of five Counties, who was such a Swearer, I durst not be in his Company, (tho' I had much Business with him) for a Judge would not bear a Check from one under him. I once, with great Difficulty, got my *Church-wardens* to present a notorious Adulterer, who, tho' he had a Wife and 7 Children, openly gloried he had debauch'd most of the Women in the Neighbourhood. I went with them my self to the *Chancellor* at *Church*, to see him presented; but no sooner had he read the Article (being surprized not to find the wonted *Omnia Bene*) but he gave us, I remember, an angry Frown, and cried *Pish!* and I heard no more about it. Another Time, I got five or six presented for being drunk at a Funeral Sermon, and disturbing the Congregation; but Money (how much I know not) made up the Matter. I appeal to any ones Reason, Does it look like *Primitive Apostolical Discipline* for a *Beau*, with a *Sword* and *long Wig* and *Ruffles*, and often his *Snush-box*, like the *Doctor* at the *Bar of the House*,

Houſe, in his Hand; to take Care that the *Church be not corrupted from the Simplicity that is in Chriſt?* Do we think the inceſtuous *Corinthian* was thus brought to Repentance, and the Peace of the *Church?* Or that the Apoſtle ſent a *Civilian* of the *Laity*, as his *Chancellor* or *Official*, well skill'd in the *Roman* Laws, to ſee the *Laws of Chriſt* duly and *ſecundum formam* put in Execution.

For my part, beſides 3 or 4 that have ſtood in a white Sheet for having Baſtards, (tho' I never heard but of poor Whores that could not maintain 'em) and a few that have been made ask Pardon for calling their Neighbours Whores, and one Miniſter worried out of his Living and Life too, for denying the Communion to a *Rake*, before the *Chancellor* had excommunicated him; I never could hear of any Examples this boaſted Diſcipline has made, whereby to deter others from Vice and Prophaneneſs.

——— *pudet hæc opprobria nobis*
Et dici potuiſſe & non potuiſſe refelli. Ovid.

But becauſe an Argument from the Mouth of an Adverſary has or ſhould have double Force to ſtop it: If our Diſcipline be ſo admirable, how comes the * *Age to be ſo ſunk into Senſuality, that it cannot bear ſound Doctrine*, and † *that he verily believes there never were ſuch horrid Blaſphemies printed in any Chriſtian State*, &c. *from the Foundation of Chriſtianity to this Day?* 'Tis ſtrange that ſuch an *Holy and Undefiled Mother*, who keeps ſuch excellent Order in her Houſe, ſhould have ſuch a vile and flagitious Family. Who does or can hinder all the Methods of reclaiming 'em, while ſhe has the *Law*, the *Miniſtry*, and now the *very Mob* of her Side? Ay, but *Diſſenters* are tolerated, and they make it *an evil and adulterous Generation*; they debauch the Age, and till they are rooted out or abjure the Realm 'tis impoſſible to make it ſober and godly. There be not many Diſſenters in the Fleet and Army, and they have no *Seminaries* nor *Conventicles* to propagate their *Schiſm*; they are wholly under the Inſtruction of *Church Chaplains*, and moſt I believe, *H. Church*, and yet he that can come where three of them are together, and not hear as many Oaths

* Derby-Sermon. † *Anſwer to the Articles.*

and

and Curſes as other Words, muſt have better Luck than I have hitherto had. Nine Parts in ten of the *Publick Houſes*, whether *Taverns*, *Ale-houſes*, or *Brandy-ſhops*, are ſtanch *Conformiſts*; and moſt of them have the *Doctor's* Picture in their chief Drinking-Rooms, and ſome, as I have ſeen, his Sign at their Doors (the fitteſt *Poſt* but one that could have been found for him) and yet the Senſuality of the Age is not abated, no, not by the Sight of that *Reverend Face* that ſhould awe them into Sobriety and good Behaviour.

The *Fanaticks* have very little Influence in the *Univerſities*, which are the Hope of the riſing Generation; there, without Doubt, the *Diſcipline of the Church* may have *free Courſe*, and yet what juſt and general Complaints have we of the Diſorders reigning there? How many prudent Parents, who are far from Puritanical Preciſeneſs, are afraid to venture their Sons in them? I wiſh they had not ſo unhappily, by their printed Accounts of their Feuds, expos'd one another: but ſince it is out, I muſt ſay, that he who has liv'd as long as I have done, in one, and very near the other, whither my Buſineſs often call'd me, will be apt to ſay, *Surely the Fear of God is not in this Place.* The main things inſtill'd are, an extreme Scorn and Hatred of what they are taught to call *Fanaticiſm*; and I remember I was almoſt hooted at for having a Book of Mr. *Baxter's*, who was far enough from an *Enthuſiaſt*, and a ſtrenuous Aſſerter of *Epiſcopacy*, in my Study.

God be bleſs'd that we have many ancient, ſober, grave Divines, who are *Incumbents* of the *London Churches*; but as for the laſt Shoot of young Lecturers, Curates, and Readers; as Mr. *Bickerſtaff* has rightly taken Notice of their vain Affectation of the Politeneſs, Humour, and Terms of the Town, even in their Sermons, ſo there is little Difference between the *young Clergy* and the *Inns of Court Gentlemen*, except the Make of their Gowns, they give themſelves to uſe the *modiſh Phraſe*, much *the ſame Airs*, as their Acquaintance and Converſation lies much together. There is nothing more dreaded amongſt them than a *whining Prayer* and a *canting Sermon* (as the Phraſe is) 4 Minutes for the one, as I have exactly obſerv'd,

and

and 25 for the other, is the *fashionable Stint.* You shall scarce ever hear of *Grace*, or *Godliness*, or *Saints*, unless by Way of Jeer or *Ridicule*; nor of the *New Birth*, *Conversion*, *Covenanting*, nor scarce of *Christ* or the *Holy Ghost*, unless at or soon after the *Three Feasts*; but some dry Sentences about Virtue (nay *Honour* is now a *Pulpit Term*) and those short of *Seneca* and *Epictetus*. The Truth is, since the *Doctor* and his *Pupils* have been more vers'd in *Rehearsals*, than in the Study of the *Scriptures*; the *Candidates* for *Holy Orders* have been many of them found in gross Ignorance. A present *Bishop* will testifie that he lately refus'd an *University-Man* from Ordination, because he could give no Account of what Books he read; at last, *his Lordship* asking whether he had read the Scriptures, he modestly said that he had read the *New Testament*, tho' neither did that much appear by his Examination in it; but who can expect better, when such as our *Doctor* set up for *Pupilmongers*?

As to their Sentiments of *King William and the Revolution*, the Reverend *D— of P——— h* has truly observ'd that the younger Clergy are generally and strongly disaffected: which Prejudices they bring with them from the *University*, where I found them strangely predominant. I made my Way through *Oxford* the Year *Her Majesty* came to the Crown, at the *Publick* Act that was kept for Joy of their Deliverance; and being in Company with many of my School-fellows and Contemporaries, I found the Discoure run strong in Invectives against the late deceased *King*. I was nettled at such Ingratitude and Disingenuity, and said, *Gentlemen*; *Is this the Tribute you pay to the Memory of our glorious Deliverer*, who you must confess sav'd us from *Popery* and *Slavery*? They laught at me as a meer *Ignoramus*, and told me, *He came not to save us, but only to gratify his own Ambition, and that he was always an Enemy to the Church of England.* Pray, said I, how does that appear? I take him to have been her best and truest Friend. The Answer was, *He had made none but Fanaticks Bishops.* Now these Notions, with the new vamp'd Doctrines of *Passive Obedience and absolute Non-Resistance*, let any one judge of what Efficacy they are towards se-

curing

curing the *Hannover Succession*, and barring the *Pretender*. These young Preachers shew'd their Talents and Sentiments notably this *5th* of *November*, the chief Subject of their Thanksgiving, was the Deliverance *that Day Twelve Month* by that *Prophet*, that *Angel of Light*, (as one of the same Order of Angels styl'd him) *the Doctor*: The two other Deliverances were like *Almanacks out of Date*, the last was slur'd, and * *one* heartily *thank'd God* in the Pulpit, *that he had no Hand in the Revolution*; and do we think these Gentlemen have not their *Cue* given them by their *Patriarch Lesley*, and his *Suffragan* at *Southwark*, and they from another Court and See than St. *James*'s and *Canterbury*?

The 4th Proof of *Fanaticism* in our *Super-Canonical High Flyers*, is the *Method and Matter of their Prayers before Sermon*, the only time they ever pray *without Book*, I cannot say *by Heart*. Every one knows, that the Charge of *Fanaticism*, at least on moderate *Dissenters*, is from what they call *extempore Prayer*, more properly *conceived Prayer*, for we should in Charity believe that they consider before-hand. Yet the *Episcopal Ministers* in *North Britain* never us'd the *Liturgy*, or any other *Form* that I can hear of, and their *extempore Prayer* does not make them *Fanaticks*, or if they are, being *Non-jurors* sets all right again. Now I appeal to any indifferent Person, which seems most consistent both with Reason and Scripture, to pour out our Hearts before God, as he shall enable us (for I believe he is not so apt to be offended at a Word misplac'd, or a quaint Phrase, as our rigid *Conformists* suppose, but *where there is a willing Mind, accepteth according to what a Man hath*:) or to say what no Man knows what to make of, whether it be *Praying* or *Preaching*, and consequently whether we are to lift up our Hearts to God as *Suppliants*, or only to perform the part of *Auditors*. This is what they call *Bidding Prayer*. A great *Prelate* has observ'd, that this is one of the worst Reliques of *Popery*, that could be retain'd; for

* *At St.* Ben. Grace-Church.

at

at every ſuch Clauſe or Paragraph they were wont to drop a Bead, that they might be ſure they were not out in their Reckoning. The *55th Canon*, upon which, if any thing, this Practice muſt be founded, ſays, [*The Miniſter ſhall move the People to joyn with him in Prayer.*] And therefore he ſhould pray, and not barely tell the People they ſhall or ought to pray for the *Queen, &c.* Nor is their way much better, who tho' they addreſs themſelves directly to God, have little elſe to lay before him but the ſeveral Ranks into which Mankind are ſorted, and what *Titles* modern Civility has confer'd upon them. I would not be ſo underſtood, as if I diſlik'd thoſe Marks of Diſtinction, which Law or Cuſtom has given to *Quality*; in due time and place they are very proper, but as in Addreſſes to the *Queen*, it is not (I think) uſual to ſpeak of her Subjects in ſuch lofty Terms; nor is ſhe won't to give them. I ſuppoſe if any one were to deliver a Meſſage, he would ſay to *Her Majeſty*, the *Lord Chancellor* ſent me, and not the *Right Honourable the Lord High Chancellor of* Great Britain: ſo much more when the *Infinite Majeſty* of Heaven is directly apply'd to, that of *Elihu* is a very reaſonable *Poſtulation*, Job 32. 21. *Let me not, I pray you, accept any Man's Perſon, neither let me give flattering Titles unto Men.* And the Reaſon is plain, *Iſa.* 2. 17. *The Loftineſs of Man ſhall be bowed down, and the Lord alone ſhall be exalted in that Day.* As to *Chaplains*, who in Humility expreſs their Reſpect to their *Patrons*, I have nothing to ſay; but for thoſe who depend only on God, to come to him with ſuch a Train of Titles, as if they expected God ſhould deal out his *Bleſſings*, as *Joſeph* did his *Meſſes to the Eldeſt, according to his Birthright, and the Youngeſt according to his Youth*, in proportion to their ſeveral Preferments. The *moſt Reverend Father in God*, the *Lords*, the *Archbiſhops*, the *Right Reverend*, the *Biſhops*, the *Reverend*, the * *Prieſts* and *Deacons*, (which carries a Complement to themſelves by the Way) *the Right Honourable* the Lords and others of the Privy Council, the *Worſhipful* the

* *The Canon has left out all this and ſo diſallow'd it.*

Magiſtrates

Magistrates, the *Two famous* Universities: What can be more absurd than to go to the *Herald's Office* for an *Office of Prayer*, and use *Guillim* instead of a *Directory*; and what is such a Prayer (of which sort I have heard many) but as *Nero* said of *Seneca*'s Writings, because of his short independent Sentences, *Arena sine calce*, Sand without Lime to bind it? a Collection of *Names* and *Words* without one Petition, except the common Verb *bless* to hold them together. And this Absurdity they run into, for fear of what the *Dr.* calls *extempore Cant* (which I never knew apply'd to Prayer before) or as he varies the Phrase, and ridicules all that is serious, *whining out a long Prayer before Sermon.*

Now these Notions and Practice make 'em not only uncapable of praying in any *special Case*, and many such there are for which the whole Liturgy will not furnish them with a proper Prayer; which made a Parson, when a Butcher desir'd publick Thanks to be return'd for his narrow Escape from an Ox that had dangerously wounded him, Church him (as we call it) with that Form: *Forasmuch as it has pleased God to deliver you from the great Pain and Peril of Ox-goaring, you shall therefore give hearty Thanks to God, and say: I am well pleased*, &c. But further it betrays them sometimes into the grossest and worse than *Fanatick Blunders*. I had this Account from an *H. Ch.-man* (as I had also the foregoing,) that one he knew being sent for to pray with a Knight on his Death-bed, he begun the *Litany*, but when he came to that Petition, *From Lightning and Tempest*, &c. the Knight who could command himself no longer, interrupted him, and said, *I beseech you, Sir, suit your Prayers more to my Case, I am under no Apprehension of Lightning and Tempest; but have been a very great Sinner, and am in great Doubt as to my everlasting State.* The Parson being put out of his Rote in the best Collect he could make, desired God to *extend his Mercy, and grant a Pardon to this Right Worshipful Sinner.* This puts me in mind of a very proper and pertinent Question, ask'd by the late Duke of *Bedford* (who tho' a Man of *Moderation*, was no *Dissenter*) when one recommended his Son to him for his *Domestick Chaplain*. *Sir*, says he,

Can

Can he pray? I do not mean can he read Prayers, that I take for granted, but I expect somewhat more from one of his Function.

What a monstrous Assertion was that in a Sermon at *Mercer's Chapel*, Jan. 15, 1709. [*That all extempore Prayer* (not excluding that appointed in our Office of Ordination, which is alone a sufficient Warrant of the *Church, to be the Inspiration of the Devil.*] I suppose 'twas borrow'd from Mr. *B*—'s parallel Sentences, that *'tis an abominable Invention*: and [*the Engine that Satan ever us'd to subvert our Saviour's Kingdom.*]

It's amazing to me how any Man of Sense can be so bigotted, as to think none but the *Common Prayer* is pleasing to God, as the * *Doctor* plainly intimates, and as I heard another of the *same Class* confidently affirm in the Pulpit, that *if the Angels in Heaven serve God by a Liturgy, they could not have a better than ours.* I suppose they would not, as an ingenious Person reply'd, have so often *miserable Sinners.* Now all the Prayers that are daily us'd, except the *Offices of Baptism*, &c. and the *Scripture Hymns*, may be printed in one large Sheet of Paper; and can we think, tho' God be not like us, pleas'd with Variety, he would never hear more from us in Publick to the End of the World? Why may it not be suppos'd, that we may address our selves to God for a Quarter of an Hour, with good Sense and Language, when we have so copious a Theme as his Glory and our Fellow-creature's Happiness both present and eternal; as a Lawyer speak for an Hour or more at the Bar, or a Member in either House, amidst so many sharp Criticks; upon a single, and perhaps that not a plentiful Head of Discourse.

But as to the *uncommanded* Practices of singing Prayers, especially the *Litany*, in a very *airy Tune*, much too *airy* for *miserable Sinners*, and the Prayer between the Commandments (which King *William* forbad in his Chapel, and *Her present Majesty* I find continues the Prohibition) this is what clashes with every Man's Reason; and such Musick must needs seem the harshest Dis-

* Charact. of a Low Church-man.

cord to a thoughtful Mind. Would any one that came to beg his Life, as we always do at the *Throne of Grace*, to ſhew the Greatneſs of his Concern, *make a Song of it?* Dr. *Wiſe* the *Muſician*, when he was deſir'd to *ſet his Hand* to a Petition he did not approve (it was for the Parliament's ſitting in K. *Ch.* 2*d*'s Reign) wittily anſwer'd, No, Gentlemen, that's not my Buſineſs, *but I'll ſet a Tune to't, if you pleaſe*; and why ſhould it be thought a more *reaſonable Service* to chant out Suits and Requeſts to God than Man? I own the *Rubrick* allows the Litany to be either *ſung* or *ſaid*, and therefore the moſt decent and rational ſhould be choſen of the *alternative*: but as to the Prayer between the *Commandments*, the *Rubrick* is this: [*And the People ſtill kneeling, ſhall, after every Commandment, ask God Mercy for their Tranſgreſſion thereof for the Time paſt, and Grace to keep the ſame for the time to come.*] and I appeal to Reaſon, whether *Sol, la, mi, fa*, with a *Pair of Organs*, be the fitteſt for this Purpoſe. Yet ſee the Blindneſs of *H. Ch. Zeal.* A *Gentleman* told me, that hearing ſome Company at a *Coffee-houſe* in *Bath* railing againſt the *late Biſhop of Briſtol*, and calling him (a Phraſe much in vogue of late) *Fanatick in Lawn Sleeves*, he deſir'd to know what they had to ſay againſt him, for he had never heard any thing of him, but what became a very *Worthy Prelate*; it ſeems all the Accuſation they could bring was, that he had order'd the Litany in his Church not to be ſung.

The 5*th* Character of an *High Church Fanatick* is that whereby *He in whom are hid all the Treaſures of Wiſdom and Knowledge, prov'd the Scribes and Phariſees* ſuch; is their *tything Mint*, &c. *and neglecting the weightier Matters of the Law*; laying the greateſt ſtreſs on the ſlighteſt Matters, and overlooking the moſt important. Theſe *prepoſterous Zealots* had rather loſe (I warrant) all *the Spaniſh Dominions* from the *Allies*, than *Bel and the Dragon*, tho' juſt as true as St. *George and the Dragon*, out of the *Kalendar*, which is ſome Plea for the Papiſts putting it into the *Canon*. And to part with the *old Tranſlation* of the *Pſalms* in the *Liturgy*, tho' confeſſedly faulty, or why was there a new one made? and in ſome places point-blank *contrary*

trary to the new, as [*they were obedient*] in the one, in the other [*disobedient*] to his Word; and *Contradictions* cannot both be true: Besides some Sentences that are scarce Sense, as *the Ground which he hath made continually*—and *take away their Iniquity, and thou shalt find none*, which I once heard a *High Church-man* make very merry with, as no better than a *Bull*. This, I say, would be thought by some a very *dangerous Innovation*. Now would not any one expect that such strenuous Assertors of the *Church's Authority* would keep to the *Rubrick* and *Canons* with the utmost Exactness? And yet I may truly say to them as *Christ* to the *Jews*, Did not *Moses give you the Law? yet none of you keep the Law*. They that are so forward *to bind heavy Burdens, and lay them on Mens Shoulders, will not touch* the heaviest, nor sometimes the lightest *of them with one of their Fingers*.

For instance, 'tis expressly requir'd in the *Rubrick* at the beginning of the Liturgy, that every Minister not lawfully hinder'd shall read Prayers daily in his Church, *&c.* I know not one Village in all my Travels where this is done, nor even *Corporations*, unless where a special Allowance is made for it. As for the Plea, that few or none will come; there are some leisure People in every Parish (as Alm'-folks and Pensioners, besides Gentry) and most Ministers Families will make enough for that Promise, *Where two or three are gathered together*, &c. The very first and most solemn Part of the *Rubrick before the Communion Service*, is, [*So many as intend to be Partakers of the Holy Communion, shall signify their Names to the Curate at least some time the Day before.*] This is more than I ever knew done: I'm sure 'tis omitted in all or most of the *London* Churches. The reading the second Service at the Communion Table is wav'd by many of the *strictest Conformists* (for which no reasonable Man will find fault with them, it being an Inconvenience to most Congregations.) Nay, I have known a very *High Church-man*, whose Zeal is always up at *Wrath*, and wants but Power to reach *Persecution*, leave out the *Litany* for brevity's sake many *Lord's-days* together. The 75*th* Canon forbids *all Ministers going to Taverns, other than for their honest Ne-*

ceſſities, and the playing at Dice, Cards, or Tables, and how well theſe are obey'd, I appeal to our zealous *Southwark Canoniſt* himſelf, whether the uſual Adjournment on Evenings has not been from *Ch—d*'s *Coffee-houſe* to the *Queens Arms Tavern*, at the Weſt End of *Paul*'s: where the *Thankſgiving Supper* for his Deliverance was celebrated with about twelve of his Brethren, with Plenty of Wine, and a Conſort of Muſick. I need not mention *the 24th Canon, which requires Copes to be worn in Cathedrals by the Dean and Prebends at the Communion*, which I never ſaw or heard of but at a *Coronation*, and what ſeems improper, a *Royal Funeral* in *Weſtminſter Abby*. Likewiſe the 25th, which requires the Names of all Strangers that preach in any Church to be enter'd: I have preached in many, and never once had the Queſtion ask'd me.

Cum multis aliis, quæ nunc perſcribere longum eſt.

There is no *Diſpenſing Clauſe* in any of the forementioned Injunctions, but they are as *poſitive* and *unlimited* as Words can make 'em; nor were they ever *repeal'd*; from whence 'tis plain, after all the Noiſe and Pother they make about our *Conſtitution*, to blacken their Neighbours, who, to ſay the leaſt, are as conſcientious as themſelves; they are *partial in the Law*; pick and chooſe which they like beſt, and ſet the reſt aſide; and, upon occaſion, will make no Scruple to diſpenſe with all; yet a boiſterous Zeal for the *Church*, and againſt *Low Church-men* and *Diſſenters*, makes a full Atonement. I have often thought what a fine eaſy Life our *High-Flyers* have cut out for themſelves, and how ſmall *Parts* or *Pains* will do their Buſineſs. The whole of their Work is only to read, and that they may do with a fair Print, and their Thoughts be all the while upon what Objects they like beſt. I do not wonder they are ſo zealous againſt all *conceived Prayers*, and other Performances that require a cloſe Application, and keep the Mind upon the *Stretch*, and ſo is properly call'd *taking Pains*: *for much Study is a Wearineſs to the Fleſh*; their Eyes and Lungs are all they have Occaſion to exerciſe; what remains is to get a Diſcourſe of half an Hours length, or leſs, once a Week, and how eaſily that may be done, without much troubling their *Books* or their *Brains*, is very well known. The

The 6th Mark of a *Fanatick*, which any Man in his Senſes will admit to be ſuch, is *to condemn themſelves in that Thing which they allow*, and ſo play faſt and looſe with their own Principles, that no Man knows where to have them. The *Chap——n of St. Mary Overey*, (it ſhould be St. *Tooley*) is notoriouſly guilty under this Head, and his Council did not pretend to bring him off, but own'd, *'Twas his Unhappineſs to ſpeak obſcurely, and they did not well underſtand him themſelves.* (I know not how they ſhould, when it was all the Way *Henry againſt Sach——*). *King William diſclaim'd all Imputation of Reſiſtance*, and yet openly appear'd in Arms, and at *Wincanton* and *Reading* his Forces were actually engag'd with *King James*'s, and ſome ſlain. *All that diſſent from the Church are to be arraign'd as Traytors to the State*; and *Q. Elizabeth's wholeſom Severities highly applauded*: and yet *he would not be ſo underſtood*, (No, not he, good Man! not for the World, for he loves them as his own Soul) *as if he diſlik'd the Indulgence granted by Law*: which as the *Learned Biſhop of Linc——n*, in his excellent Speech rightly obſerv'd, was to ſerve as a Back-door, to ſlip out at, *when he ſhould be call'd to an Account*. So the *Occaſional-Bill*, *Dec.* 1702. begins with a Preamble, *That the Church of England abhors Perſecution for Conſcience-ſake, and that the Toleration ought to be inviolable*; and yet proceeds to deprive *free-born* Subjects of their *Birth-right*, which no Law has bar'd, and make them *Gibeonites* in their *own Native Land*. Was there no Perſecution before that Bill; or was there no *Church of England* then in being? Have not I ſeen (and tho' I was very young it ſtruck me with Horror, that ſuch Things ſhould be done in a *Proteſtant* Country) Officers *entring into Houſes, and haling Men and Women, commit them to Priſon*; Shops forcibly broken open, and the working Tools, *i. e. Peoples Bread*, ſeiz'd by *Diſtreſs*, for not coming to hear, (for ſuch he was) a very *ignorant Sot*; and this was not *Mob-Juſtice*, as theſe laſt Twelvemonths, but by Warrant from *Magiſtrates*. The ſame Perſons pretend a mighty Concern, that by **an high Road made in upon her Communion*

* *Sermon at St. Paul's.*

the

the pure Spouse of Christ should be prostituted to more Adulterers than even the Scarlet Whore: Yet Dr. *F——r* was suspended for denying the Sacrament to such as only came to it as a Qualification to sell *Ale and Brandy*; this was *prostituting* with a Witness, and making the Blood of the *Covenant an unholy* or κοινὸν a *common* thing, when it serv'd to set up a *Publick House*. And what a sad Case would it be for every *Publican, Militia Officer, &c.* thrice every Year to approach that *solemn Ordinance*, and eat and drink *Judgment* to themselves, *not discerning* (as who can imagine such ignorant Souls should) *the Lord's Body*. Once to do it is once too much, unless they were fitter; but to repeat it so often, is doubtless *to add Iniquity to their Iniquity*. I had very lately, one came to me with a Case truly compassionable, and which gave me a very sensible Regret, and yet I knew not well what to advise. A poor Man, with a large Family, had a Tide-waiter's Place given him at the *Custom-house*, which he said he should lose if he did not take the Sacrament the very next *Sunday*, and he had then very great Trouble of Spirit, and Checks of Conscience; and that Text, *He that doubteth is damn'd if he eat* (tho' he mistook the Meaning of it, for 'tis there of *Things offer'd to Idols*) sorely perplex'd him, and drove him *to his Wits End*. All I could say was to bid him pray earnestly to God, that he would *guide him by his Counsel*, and make *his Way plain before him*, and *acceptable to himself*. To starve on one Side, or *be guilty of the Body and Blood of the Lord* on the other, is like *David's*, a great Streight, and I believe he chose (for I have not seen him since) *rather to trust God's Mercy for his Soul, than Man's for his Body*. But a certain Great Man has found out an *easie Solution* for all such *Scruples*, in this pithy Sentence, to one who ask'd him whither he need qualifie himself again, having done it very lately? [*What Damage is it to pledge the Parson in a Cup of Wine, supposing only the Wine be good?*]

Now what can be more unfair than to turn the Edge of that *Act* against *Protestants*, which was wholly intended against the *Papists*; for *Alderman Love, a Dissenter*, was the grand Promoter of it; little suspecting what an Use would be made of it, *even after a Toleration: For surely in vain*

vain is the Net spread in the sight of any Bird. And why may not a *moderate Dissenter*, who does not scruple Kneeling (as few do); for Mr. *Baxter*, and several others of their leading Men, without any *Prospect of Preferment* have *so far conform'd* more than once to shew their *Moderation*; receive at the Hands of a *pious and moderate Minister*, as (God be prais'd) we have many such in the Establish'd *Church*, without being oblig'd to hear a scandalous, and unedifying *Pretender* to her Communion ever after: (and that such there are, the most zealous *Conformist* will scarce deny) which may happen to be the Incumbent or Curate of his own Parish: For who can profit by him (talk what you will of God's Blessing on his Ordinances, notwithstanding the Unworthiness of the Instruments) who gives his own Sermons the Lye every Day in the Week? And I must needs say, if the Ministers of the *Church* kept but to their own *Articles and Homilies*, and *liv'd* and *preach'd* according to what they *subscribe*: and a very few Abatements were made in Matters *confessedly indifferent*; the greater part of Dissenters might soon be brought over. But this *Comprehension*, this terrible Plot, worse than the *Popish* in some Mens Account, of those *Ecclesiastical Achitophels*, Archbp. *Tillotson*, &c. would prove the Bane of the Church, that is of such scandalous Pretenders to her Communion as this *Reverend Rake*, who would bring a Scandal upon *Popery* it self; and has given juster Exception to Dissenters, and done more to prejudice them against the Church, than all others together these twenty Years.

To touch upon two or three more *Inconsistencies* before I have done with this Head: It is a Riddle to me and many more, how the same Council could prosecute the *Author of the shortest way with Dissenters*, and that chiefly by Vertue of this Argument, *That he had insinuated as if the Church of* England *would use such rigorous Methods with Protestant Dissenters*; and yet defend *Bonner the Second*, who had then actually hang'd out the *Bloody Flag*; and since openly declar'd his Judgment for having all Dissenters drawn, hang'd, and quarter'd; besides consigning them to *the bottomless Pit*, and leaving them

there

there *with the Devil and his Angels*: Whereas a good natur'd *Papist* would first try to *pluck them as a Brand out of the Burning*. Who would undertake to prove such an one (what I am sure passes all their *Law* and *Logick* to do) an *innocent Man*? *How long will it be e're he attain to Innocency*? But I find his Counsel was generally of his Mind: and one of 'em holds with him, that Archbp. *Grindal* was a *perfidious Prelate*, for not crushing the *Puritans* while they were few; as if nothing but Numbers (and who shall judge what Numbers) could entitle 'em to a Toleration. The next *Paradox* I shall name, is to suppose that K. *James's Ecclesiastical Commissioners*, i. e. *the barefac'd Subverters of our whole Constitution*, *once* profest *Papists* (and who knows how soon they may return from whence they came) and the *vehement Opposers of the Abdication*-Vote, are fitter to be trusted with our *Laws and Liberties*, *Civil and Sacred*; than the *Seven Bishops Counsel*, who certainly would choose the *best* for their own Reputation, and the known Opposers of *Popery and arbitrary Power*, who would never *give way*, *no not for a Moment*. But *Ingratitude* is a small Crime (if any) with *High-flyers*, and the *Church* is bound to pay no *Debts*, and make no *Acknowledgments*: Witness that *Glorious Hero*, *K. William*, whose Heart was half broke, and Days shorten'd by the barbarous Usage, repeated Affronts, and constant Oppositions of those whom he rescu'd (under God) from utter Ruin. Nor are they more grateful to the Duke of *Marlborough* and his Family, and General *Stanhope*, who have so bravely and successfully fought their Battles, and have none but *Athenian* Thanks for their Pains. I happen'd to set out on a Journey just when the News came of the Victory in *Spain*, and in about Sixty Miles riding, heard not one Bell stir all the way.

Once more, what a Clamour did that Party raise against the *Kentish Petitioners*, what an Outrage was it to a *Parliament* then Sitting, to beseech them to turn their *loyal Addresses into Bills of Supply*: and how roughly were they dealt with for suing to their own *Representatives*. Whereas now a Crew of *Debauchees*, headed by a *barba-*

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rous Murderer, who undeservedly escap'd the Gallows, shall pretend to speak the *Sense of the Nation*, as if they were its true *Representatives*, (tho' one of the busiest Promoters of these *new fashion'd Addresses*, prov'd upon Trial, a *Non-Juror*) affront both Houses of Parliament, actually sitting, impeach their Proceedings, favour the *Criminal*, then under Prosecution before them; and (unheard of Insolencies!) Address the Queen *to dissolve them, to the Joy of the whole Nation.* If the present *Parliament* do not resent such Outrage, whereunto will these Things grow?

The *Seventh* and last Proof I shall produce of their *Phrenzy* (and such as deserves a *Commission of Lunacy*, if any would undertake to manage, and keep them from doing Mischief,) is, that they are constant Promoters and Abettors of *Tyrany* both in *Church* and *State*, and offer their Service to enslave their Fellow-Subjects, and keep them under; upon Condition, they may be always uppermost, and trample upon them: But upon the least imaginable Failure of this Expectation, *Nature presently rebels against Principle*, (for their Principles are very loosely held;) and I can safely say, and appeal to God and all the World, for the Truth of it; they are the most mutinous, discontented, factious and unruly Generation under the Sun.

As to their base and servile Flatery of Princes while they side with them; I heard a certain *Doctor* from these Words, 2 *Sam.* 3. 36. *And all the People took Notice of it, and it pleased them, as whatsoever the King did, pleased the People*; lay down this Doctrine, and it was the whole of his Sermon to flourish upon it, that we ought to approve and applaud all the Proceedings of the Prince whatsoever, without Exception. Dr. *Ball*'s Law-Lectures are well known at the *Temple*, all is *Thathars:* By such Doctrines and Professions, were the *Royal Pair* drawn in, to copy after their Brother *Lovis le Grand:* And I may be positive, at *Westminster-Abby*, where I heard one Sermon of Repentance, Faith, and the *renewing of the Holy Ghost*, I heard three of the other, and 'tis hard to say whether *Jesus Christ* or King *Charles* the 1 st were oftner mention'd and magnifyed: Dr. *B——ks* has given in some Respect the latter the Preheminence.

As to Church Tyranny; Time was when ſome Hundreds of Clergymen, for refuſing to read the (m) *Book of Sports* to be uſed on the *Lord's-Day*; were firſt ſuſpended from all Office and Benefice, and if they refus'd to ſubmit, were abſolutely depriv'd; tho' they made a good Plea in Court, that the Matter of the ſaid Book was againſt the *Law of God* and the *Realm*, and the Authority of Councils, Fathers and late Writers of all Sorts: Nor did the Declaration it ſelf appear to be the King's, tho' publiſh'd in his Name; nor was there any Command of the King's, that it ſhould be read by any in *Churches*, much leſs by *Miniſters*; nor any Puniſhment threatned or preſcrib'd for not reading it. Many other Preachers were ſuſpended from their Livings, or depriv'd of their Fellowſhips, and expell'd the Univerſity, for preaching on the *Controverted Points*, contrary to the King's Direction: I dare ſet that *ſpiritual* Phalaris *Archbiſhop Laud*, againſt the cruelſt Perſecutor, the Sentences of the *Star-Chamber* (where he preſided) were like *Draco's Laws*, *writ in Blood*; and ſo ſevere, that after the *Reſtauration*, when he was made a Martyr, that Court was thought fit for ever to be ſuppres'd. The Proceedings againſt (n) *Alexander Leighton*, D. D. were cruel in Extremity, and I do not remember in any *Chriſtian* Nation the like. I. He was ſent to the *High-Commiſſion Court* to be degraded. II. He was ſeverely whip'd in the *Palace-Yard*. III. He was then ſet in the Pillory, and had one of his Ears cut off. IV. One Side of his Noſe was ſlit. V. He was branded on one Cheek, with a red hot Iron, with the Letters S. S. ſignifying a Sower of Sedition. VI. He was carried back Priſoner to the *Fleet*, to be kept in cloſe Cuſtody. VII. On that Day Fortnight, his Sores being not cur'd, he was whip'd again at the Pillory in *Cheapſide*. And then, VIII. The Remainder of his Sentence was executed, by cutting off the other Ear, ſlitting the other Side of the Noſe, and branding the other Cheek. Who wou'd not rather live among *Hottentots*, or *Tartars*, than ſuch *mercileſs Tormentors*? Little leſs was the Sufferings of *Hen-*

(m) See *Ruſhworths Hiſtorical Collections*, *Vol.* II. *P.* 1. *p.* 45.
(n) *Id. Ib. p.* 57.

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ry Burton, (°) B. D. a grave City Minister, and one who had been Chaplain at Court; who for a Sermon preach'd the fifth of *November*, in his own *Parish-Church*, and a printed Pamphlet entituled, *News from* Ipswich, was adjudged to pay I. A Fine of 5000 *l.* II. To stand in the Pillory at *Westminster*, and then to have both his Ears cut off. III. To be committed close Prisoner (as he was) in a remote Castle and Island, where his own Wife was not suffer'd to have access to him, and an *Order of Council* (ᵖ) was afterward made, that he should remain without Pen, Ink or Paper, or any Book but the Bible and Common Prayer.

And to come nearer our own Times, when that *Inquisition Court*, was put down. See the Account of (ᵠ) *Samuel Johnson*, Clerk, being brought before the Bishops *Durham*, *Rochester* and *Peterborough*, Commissioners to exercise *Ecclesiastick Jurisdiction* within the Dioceses of *London*, and being in full Court degraded, and deliver'd over as a meer Layman, to undergo the Punishments inflicted by the Court of *Kings Bench*, *i. e.* Whiping, Pillorying, *&c.* only for uttering what the World is now convinc'd to be true.

'Tis well for the *Doctor* his Lot did not fall in those *Sanguinary* Times, but under a Ministry, that both *profest* and *practis'd*, what he *condemns*, but *enjoys* the *Benefit* of, *true Moderation*.

As to our Civil Liberties, what can have a more dangerous *Aspect* (if it be not a downright *Assault*) upon it, than to tell Princes they are *irresistable*, (tho' a late Resistance sav'd us from Ruin): and to make a Tender of *unlimited Obedience*, (as our late Addressers have done): and how can they be tryed but by *illegal Commands*? for *Allegiance*, *i. e.* Obedience according to Law, is confest on all Hands, to be their Due: And there is Reason to fear, lest *Eastern-Prostrations*, (unknown in these Parts) come in Fashion amongst us. What is this but to invite them to assume and exercise *Arbitrary Power*, and promise to maintain them in it; and so to make *their Court* at the Expence of

(o) *Speech of Archbishop* Laud, *at the Censure of* Bastwick, Pryn *and* Burton. (p) *Dated* July xxx. 1637. (q) *Gazet*, November 20. 1686. *Numb*, 2192.

their Fellow Subjects Freedom, and give away what they have no Right to diſpoſe of. There is ſcarce another Monarchy in the World, beſides that of *Great Britain*, that is not *abſolute*, or very near it. The *Swedes* and *Danes* have loſt their Liberty within our Age, and the latter by this very Means, as Mr. *Moleſworth in his State of* Denmark acquaints us: one Party to wreak their Revenge on the other, inviting the King to aſſume *abſolute Power*, and *Hereditary Right*, and ſo enſlaving both. No doubt our happy Conſtitution is no ſmall Eye-Sore to the *Neighbouring Tyrant* and he would ſpare no Coſt to ſubvert it, that his own Subjects may be the eaſier under their Yoke, when none are free about them, to remind them of what they have loſt.

Now I think that Charge is binding, in point of Conſcience, (r) *Ye are bought with a Price, be ye not the Servants of Men* I have always obſerv'd, that *Rebels* againſt *God* are for making themſelves and others *Slaves* to *Man*. *Subjection*, their Conſcience tell's 'em, is due ſomewhere, and they had rather pay it to one of their own kind than *be in ſubjection to the Father of Spirits and live*, and make no ſcruple *to render unto Cæſar the things that are God's*, being *themſelves without God in the World*. The *Reherſer* tells us, to ſhew Wit, great Charity, and *Politicks* together, that *Whigs may creep in any where but into Heaven, where is Abſolute Monarchy and no Parliaments*, implying that ſuch a State on Earth would be next to Heaven, and that Parliaments are the main Bar to Perfection: and doubtleſs his Admirers, which are very many are of his Mind.

Could a *Monarch* be found like God, of infinite Wiſdom and Goodneſs, who cannot do the leaſt Wrong, and who neceſſarily *takes Pleaſure in the Proſperity of his People*; I ſhould think *Abſolute Power* well lodg'd in ſuch hands, but as Human Nature is, ſince the fall, *Power* is too *intoxicating* a thing for a *Mortal* to be truſted with too far. Of all the *Temporal Judgments* that a Nation can groan under, *Tyranny* to a thinking Perſon is moſt inſupportable, and I dare affirm, it has made more ha-

(r) 1 Cor. 7, 23. And Gal. 5. 1,

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vock among Mankind, than any Calamity, if not all together. He that has read the Hiſtory of *Ruſſia* eſpecially of the *Grand Tyrant Juan Batilovitz*, and the Accounts of *Africk*, and the *Eaſtern Countries* (not to mention the *old Roman Emperours*) what Multitudes of miſerable Mortals have been, and daily are ſacrific'd to the Pride Caprice or Cruelty of a Fellow Creature?

Some of which as I have been aſſur'd by Eye-Witneſes, without any Shadow of Provocation, will ſlay with their own Hands, a Score or two for a Breakfaſt. (One Tyrant in *China*, ſlew as I caſt 'em up, at ſeveral Times, One Million and two hundred Thouſand, Men, Women and Children) not to mention the horrible Tortures and lingring Deaths that many are put to,

——— *Dirumque nefanda,*
Morem Savitiæ pereuntis parcere Morti. Lucan.

And ſure *breaking on the Wheel* is one of the worſt, which the *F. King* inflicts upon whom he pleaſes, without allowing them an hours time to prepare for Death. He, I ſay, that duly conſiders theſe Things, will ſee reaſon to wiſh that with *Lightning* and *Tempeſt*, *&c* this were aded and conſtantly us'd in our Litany, *From Tyranny and Arbitrary Power, Good Lord deliver us.* For my own part I heartily wiſh (if it be the will of God) to part with Life and Liberty together, and ſhould reckon it *worſe than all the Evils* that have or can befall me in *this World*, if the one ſhould outlaſt the other. But *I hope better things*, and am, thro' Grace prepared for the worſt.

FINIS.

Postscript.

SINCE these Sheets were prepared for the Press, the Two following Letters were communicated to me; the former is from an eminent Non-Juror *to the Doctor; my Friend, who sent it me, is a Person of great Sense and Honour, and supposes it to be genuine, if not, the Doctor may soon disprove it; the other needs no more than its own unaffected Plainness and Sincerity to recommend it.*

Bath, July 29th 1710.

THIS Morning I received a Letter from *H. Sa——ll*, which by the Paltriness, Inhumanity, and extream Insolence, I take to be writ by the Author of the scandalous Sermon, and not of the (most impiously) prevaricating Speech. I do very readily own, That you have been, and still are very instrumental, in bringing a Blot and Reproach upon (more than) your own Society: I do really esteem General *Stanhope*, a Person of great Honour, of a noble Understanding, and not altogether unskilled in Prophecy, *viz.* TOOL WORK. And I do think it no manner of Scandal or Reproach, for my Son to be expell'd a Colledge which retains *H. Sa——ll*; and I do not question, but I shall have the Justice and Honour of being supported in this Opinion, by that truly great Man, Sir *Thomas Parker*, now Lord Chief Justice of *England*.

Fortes indigne tuli sed quod te cogor ferre, Ignavum pecus, Naturæ dedecus, bis videor mori.

For *H. Sa——ll* in *Oxon.*

SIR, *Decemb.* 5. 1710.

YOURS I receiv'd; and as to Dr. *Sa——ll*, his Life and Actions with us, have been unbecoming a Doctor of Divinity, or of a Christian; and what I send you is really Truth, for I had it from the Mouths of the Parties concerned, and they are ready to attest the same to all the World, if required.

Mr. *Ryley*, a Glover by Trade, living near St. *Mary's Church* in *Oxon*, being left Guardian to two Sons of one Mr. *Mathews*, a Painter, and the Doctor being indebted to the said Mr. *Mathews*, he gave Bond to Mr. *Ryley* for about Five Pounds; and one Mr. *Loggan*, a Fellow of the same Colledge, was bound for him; but soon after, Mr. *Ryley*, hearing that Mr. *Loggan* was gone from the Colledge, resolved to go to the Doctor, to endeavour to get the

the Money for the Use of the Children; and going to his Chamber one Morning, about Nine a Clock, he found him a Bed; and one Mr. *Stephens*, Fellow of *Merton* Colledge, walking about the Chamber; Mr. *Ryley* began very mildly, and told the Doctor, he heard that Mr. *Loggan* was gone, and the Children wanted the Money, and desired that he would pay it; the Doctor reply'd, that Mr. *Loggan* was to pay him; Mr. *Ryley* told him, that his Name was first in the Bond, and Mr. *Loggan* was only bound for him; the Doctor reply'd, he would not pay him; then Mr. *Ryley* told him, that if he would not pay him by fair Means, he must trouble him; then the Doctor fell a cursing and swearing, that if he sued him to Eternity, he would not pay him: Mr. *Stephens* being present, desired Mr. *Ryley* to depart, and so he did, with an Intent to make him pay for his Oaths (which were near Twenty) but being loth to be called an Informer he did not; but he made him pay the Money soon after. Now Mr. *Ryley*, being an honest Man and a good Churchman, no body here questions the Truth of the Story, being done but lately; many Years since he hath been a Preacher; and Mr. *Ryley* told me, that Mr. *Anthony Clarke* told him, that the Doctor owed him Money for Horse-hire and Cheese-cakes, but never would pay him. And that he owed Money to the Widow *Reeves* (lately deceased, who kept a Coffee-House) for Liquors; but would not pay her.

As to what Mrs. *Appleby* knows of him, it was before he was a Preacher, and so we will pass that by.

And now I come to his poor Washer-woman, whom he will not pay 7*s* 6*d* that he owes, for no Fault but for going to hear Mr. *Woodcock*; for she had washed his Linnen some Time, and he liked her very well; but being inform'd that she went to Meetings, the next Time she came to his Chamber, he ask'd her; who told him, wherever she went she would wash his Linnen well; but he fell to calling her bad Names, and took her by the Arm, and shook her, and then led her out of his Camber, and down two Pair of Stairs, making her believe he would throw her down Stairs, so that the poor old Woman was afraid he would break her Neck; and so she left him at that Time; but about a Week after, she sent a Girl, who was her Grandaughter, to him, desiring the Doctor to let her wash his Linnen again, but he answer'd, she should not; then the Girl prayed him to send her Granmother 7*s* 6*d* that he owed her; but he replyed, she was an old *Presbyterian*, and he would never pay her; and the poor Wretch did not dare to complain of him, for fear of losing what little Business she had of other Schollers; and he will not pay her to this Day.

And now I will appeal to any honest Man, if such Actions are becoming a *Dr. of Divinity*. And the worst Hurt I wish him, is, that God would give him the Grace of Repentance; that as he has been a Means to do many an Injury, he may be Instrumental to do good. This is all at present from him, who is

Your humble Servant.

THE MODERN FANATICK.

PART. III.

Being a further Account
OF THE
FAMOUS DOCTOR,
And his Brother of like Renown,
The Director of the *New Altar-Piece.*
WITH
Some Thoughts on
Those *Preparatory Decorations* of
CHURCHES.

Ecce iterum Criſpinus, & eſt mihi ſæpe vocandus. Juv.
Surgunt Mania, ruunt Mores.
A new Church, and an old Steeple,
A lewd Prieſt, and a rude People. Incerti Author.

With a Poſtſcript, demonſtrating from ſome very freſh Inſtances, the moſt pernicious Effects of *Arbitrary Power.*

By *WILLIAM BISSET,* Eldeſt Brother of St. *Katherines,* and Rector of *Whiſton* in *Northamptonſhire.*

LONDON.
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THE

PREFACE.

I *Have been as ſilent as an* honeſt Britiſh Proteſtant *could well be, for theſe three laſt Years, having not once in that Time (tho' I muſt own 'twas with great Difficulty that I ſuffer'd the Reſtraint) made uſe of the Preſs; but being now after a long Truce or Ceſſation of* ſuch *Arms, tho' not of* other more Pernicious, *attackt in Print by the* Pair Royal of Doctors, *for 'tis well known they are both Artiſts at Cards, and I always chuſe to ſpeak to, or of Men, in a Language they beſt underſtand) or ſome of their Journey-men: I think it high Time to draw my Pen, and whatever may enſue, I hope in the Senſe of all candid and impartial Judges, the blame will lye on their Side as the* Aggreſſors, *eſpecially ſince one of them has inſulted all the moderate Clergy (of which Number I profeſs my ſelf but the very loweſt) in a Manner ſo foul, ſo horrid, ſo extremely ſpiteful and profane, as all former Ages can hardly Match, and future Ages will as hardly believe. I bore my Part in that Perſecution, and therefore have a Right to engage in the Quarrel; being mobb'd and inſulted (tho' a ſilent Spectator) by the Doctor's Female Proſelytes in the moſt brutiſh and outragious Manner, and tho' I pointed to the Church-Bible in my own Defence, and reminded them of that Eccleſiaſtical Canon,* I ſuffer not a Woman to ſpeak in the Church.

To reckon up all the other Provocations, which I have receiv'd from the Faction, would exceed the Bounds of a Preface, and make the Porch larger than the Houſe: I ſhall only ſay, that beſides Mobbings and Inſults on the Road, and in the Streets without Number, I have had my Life thrice attempted in a Villanous Manner, or by Way of Aſſaſſination: *Thrice that I know of, and how much*

oftner, by means yet undiscovered, is known only to the searcher of Hearts, who will bring to light the hidden Things of Darkness.

I have had as many or more attempts upon my Livelihood: This Time two Years I saw a Letter from one of the Secretarys, (who yet had been many Years my School-fellow) with a Grant of my Place to another, desiring the Great Man in the Law to whom it was directed, if the draught were not right, to mend it, or make a new one; which, if I understand either Law or Equity, is in Effect to hang a Man first and try him afterwards: And had Sir Robert Wright; *or Sir* R. Sawyer *been in the same Post, I had lost my Freehold in all likelyhood, without so much as a Tryal, or what is worse, had spent some Scores of Pounds without any Redress: In the Country I far'd but little better: I was Arrested about the same Time by a Purse-proud Clown (set on by the big Folk in the Neighbourhood) only for advising him in the Spirit of Meekness (for he had been formerly of my Flock, and I had been sufficiently a loser by him, which I never took any Notice of) that we might live like Neighbours and Christians; but so high was he for the Doctor and his Cause, that in meer Revenge (as I was given to understand) he charg'd me with an Assault on the high Way; tho' I profess (as in the presence of God) I never once touch't him so much as with my Sleeve) and tho' he not only gave me the foulest Language, but lifted up his Oaken Staff at me, and threaten'd to dash all my Teeth down my Throat: Nor was it ever pretended by himself, that I gave him one ill Word: And lastly, tho' when he was excommunicated by his own pleading Guilty, I releas'd all the Pennance, and gave him leave to try his Suit, when 'twas within Two Days of the Assizes. It cost me about* 10*l. besides many Journies, through the treachery of a false Brother, the next Minister to me, whom we chose Referee, and with whom I had liv'd in all Appearance of Friendship, and both our Families, for Ten Years, who yet had no more wit and honesty, than after a full Hearing on both Sides, to declare,* That he saw there was no Damage done, *and yet to award me to pay* 5*l. and bear my own Charges.*

See to what a Degree of Folly, as well as Kn---y, High-Church Zeal *will carry Men, to betray even the* Covenant of Levi *(tho' the only Text they are constantly true to) the main Principle they proceed upon is,* (I magnify my Office) *and Sacrifice a Neighbour*

Clergy

Clergy-man and his Family to the ſpite and pride of an illiterate (and by his own Confeſſion worthleſs) Peaſant.

I ſhou'd not have dwelt ſo long on theſe Matters, but that (as the Reader will eaſily perceive) it is needful to ſhow the Spirit of the Party, and to clear my ſelf of the Imputation of aſſaulting a feeble Old Man: For otherwiſe I muſt own, I am far enough from holding Paſſive Obedience *and* Non-Reſiſtance, *and (as Times go) I ſee a flat Neceſſity of bearing up briskly, and facing the Sons of Violence, unleſs we will fall a Tame, eaſie and helpleſs Prey: And therefore I declare (for a Warning to the next Aſſaſſine) that I am fully determined (by the Help of God) to ſell my Life as dear as I can; for never perhaps theſe 26 Years was there more evident Occaſion for that Charge of Chriſt, tho' the* Lamb of God, *and* Prince of Peace, *which the late Biſhop of* Rocheſter, *thought a Text not unſeaſonable to preach on in the pacifick Reign of* Charles II. *and before thoſe peaceable Warriors, the Artillery Company, and* he that has no Sword, let him ſell his Garment and buy one.

Another Sort of Attempt upon my Livelyhood (which conſequently reaches my Wife and Children, as well as my ſelf) is the Hindering me of every Farthing that poſſibly they can, without being Liable to an Action, which I never brought againſt any one in all my Life; and ſending me abuſive Letters without any Name from the farthest Part of the Land, nay and blank Papers ſtuffed with other Grubſtreet Papers, to make the Charge of the Poſtage Four Times as much as a ſingle Letter.

I have ſome Ground of ſuſpicion that there may be a deſign at this Time on foot to take my Free-hold from me: Whether it be ſo or not, I neither know nor care: 'Twill never break my Heart, nor perhaps my Reſt, to be remov'd from a place which I have found the very Element of Spite, in which two ſuch Perſons as thoſe I am giving an account of, are not only own'd, but applauded, and add preferment to preferment. As I ſhall never be fond of the Title of Dr. while ſuch wear it, (and in which, to the perpetual diſgrace of the Britiſh *(or indeed any)* Clergy, *ſuch juggling twofac'd Addreſſes are drawn up) as* Janus-like, *look full Southward and Northwards at the ſame Time, aſſert* Hereditray-right, *and the* Hanover Succeſſion, Non-reſiſtance *tho they* have, and will Reſiſt, *being aware of that Fundamental Poſition in* their Memorial, that Nature will

will rebel againſt principle; *if they have not a Miniſtry exactly to their Mind, and all Power and Places in their own Hands. As if they had never read that of* Horace.

Pergis pugnantia ſecum
Frontibus adverſis componere.

But to ſolve this Riddle, or rather reconcile this flat contradiction, the chief contriver, being cloſely preſt to explain himſelf, how he could be for Hereditary-right, *and yet the* Houſe of Hanover, *unwarily blab'd out the ſecret of the Party, ſaying,* yes we are ſincerely for the Houſe of Hanover, *i. e.* in their turn, *after about* 12. *or* 14. Popiſh *Princes who come in the right Line before; and I wiſh the ſame* Jeſuitical *quibble be not at the bottom with many others, who ſpeak for the* Houſe of Hanover, *while their Hearts ('tis to be juſtly fear'd) are with* the Pretender, *that caution of* Solomon, *is but too needful againſt ſuch* Tom Doubles, tho he ſpeak thee fair, believe him not, for there are Seven Abominations in his Heart.

The laſt ſort of attempts I ſhall mention, (and then I have done with what concerns my ſelf, nor ſhould I have ſaid ſo much, were it not to let the World ſee what ſort of Men we have to deal with) are ſuch as have been made upon my reputation; for which I am no further concern'd, than, as it may enable me to be of ſome uſe in the World. For with me it is a very ſmall Thing to be Judged of Mans judgement. *Upon this Head, I may truly take up the Prophets complaint,* Jer. 21. 10. For I heard the Defaming of many, fear on every ſide, Report ſay they, and we will Report; my familiars watched for my halting, ſaying, peradventure he will be enticed, and we ſhall prevail againſt him, and take our revenge on him. *'Twere too long to mention the Tricks and Artifices that have been us'd to blacken and defame me, beſides the ſhare I have in ſeveral* anonymous *libels (for no Man has yet been ſo juſt as to ſet his Name) a whole* 18d *Book was wrote againſt me by a Curate of* Stepney. *The moſt furious Attack was made upon me by the Doctor's* pretended Vindicator, *tho' he has not diſprov'd one tittle, but that his Miſtreſs is ſtill alive, who I heard was Dead.*

Beſides treating me with the utmoſt Contempt and Diſdain, which is the Noſtrum *of the* Party, *and calling me* B—t *through-*

one

out his 12 d. *Book, as if I had no Title to the common Civility of Mr. Tho' Old enough to be his Father, and better prefer'd than himself: He has vented above Twenty falshoods in Fact, which I have prov'd to be such; besides a forged Recantation in my Name, and another scurrilous Paper call'd an Answer to a Book that I was a Writing, with this* blasphemous *Motto in the Title-Page,* and understandest my Thoughts long before, *which he manifestly applies to himself. I met him within these few Weeks, and charg'd him with these foul Practises; and he had the Face (though with many Blushes, which gives me more hope of him than his Tutor* the Doctor*) to say he did not know me, tho' I have been his next Neighbour some Years, and he knows me as well as* his own Brother, *who by the Way, to my certain knowledge, call'd him fool for his Pains in the Doctor's Cause. I could say truly more of him, than he falsly has of me, but I shall give the World this Hint to judge by, that he said in a* Coffee-house *before credible Witnesses, upon Occasion of the* Hanover Memorial, Let their Memorial Perish with them. *As he is but* the Tool of a Tool, *I shall take no further Notice of him, my whole Indignation and Resentment being against* the Two Doctors, *and I know not any other Person in the World who is the Object of them; and with respect to them too, I can say 'tis not* any personal Grudge *(whatever Provocations I have receiv'd) but a Regard to the Publick, especially this great and renown'd City, which is not a little endanger'd by the two Tails of these* Smoking Firebrands, *the one being unhappily plac'd just in its* Eastern, *and the other just in its* Western Limit, *and one of them still retaining his Post in the* Southern; *that so no Part may escape the contagious Breath of these* Incendiaries, which setteth on Fire the Course of Nature, makes Mens Minds *(as far as their sphere of activity reaches)* evil affected towards their Brethren, *and therefore if I am not greatly mistaken,* is it self set on Fire of Hell.

If any one shall think fit to answer this, I desire he wou'd set his Name and Place of Aboad, or I shall take no Notice of it: And if any one will write to me about it, let him pay Postage, or he will wrong the Queen, for I shall take no Letters from any unknown Hand.

May 22d, 1714.

W. B.

IV. B.

THE

Modern Fanatick.

PART. III.

IT was at first Matter of just Surprize and Astonishment, and is still of much Speculation to the World, that the *noisie Doctor* shou'd be transplanted from the *South* to the *North Side* of the River *Thames*; whereas the proper Soil and Clime for such a *Plant of Renown*, or rather *Root of Bitterness*, were on the *South side of the British Channel*, as what Fruit he has yielded hitherto, manifestly abounds to *their* Account who lie Southward of us: Tho' in *One Respect*, I must confess his present Situation is not much amiss. As to his new Preferment, I can declare with a safe Conscience in those Words of *Virgil.*

Haud equidem invideo, miror magis; undiq; totis
Usq; adeo turbatur agris. Ecll.

I am far from envying him, more inclin'd to pity him, tho' with a Mixture of just Indignation, that the Place of such *eminent Bishops*, (eminent for *Moderation*, the Vertue which the Doctor abhors and would destroy both Root and Branch, as well as Learning) should be fill'd, or rather foul'd with a Successor, so very unlike them in all Respects. That a *Criminal* convicted after the fullest and fairest Trial that ever was known, before the most awful and upright Court of Judicature upon Earth, the *Representative of the united Kingdoms* (the Queen her Self declaring it *a necessary Occasion of taking up their Time*, which is a plain Approbation of their Proceedings:) convicted of *High Crimes and*

Misdemeanors, shou'd as soon as the Pad-lock was taken off from his foul Mouth, have a Charge committed to him, which (together with the former vastly beyond his Capacity or Deserts; and which he still holds contains) more Souls which he has the Care of, than the whole Dioceſs of his Tutor and Speech-maker, and yields almoſt double the Income.

Mopſo Niſa datur: quid non ſperemus amantes?

There is but one Inſtance I know of in our Hiſtory of the like Nature, and that is the Rector of the next Church to his in K. *Charles* IIst's Time; but his private Character (all the World will confeſs) was incomparably clearer than our Doctor's, and his publick Crime not near ſo complicated and agravated as his. That the *Doctor*, and his *Coadjutor*, *Damaree*, ſhould get ſo much Money as they have done by their evil Deeds, as it is no uncommon Caſe, ſo I am far from repining at it, *Habeant ſecum, ſerventque Sepulchro*; (tho' I wonder a Senator in his Zeal for the Cauſe, ſhould ſtoop ſo low as to be Collector of the Contributions for a condemn'd Traytor:) But that one ſhou'd wear the *Queen's Badge*, againſt whom according to her own Proclamation he had ſo lately rebell'd, and was a Ring-leader of the Rebellion; and the other obtain her *Broad Seal* for ſo conſiderable a Place (I hope both without her Knowledge) ſeems to me to reflect on the Juſtice of the Nation, and cannot but make us appear little, becauſe light and inconſiſtant in the Eyes of our Neighbours: and our Proteſtant Diſſenting Brethren, cannot but be fill'd with dark and diſmal Apprehenſions, when their implacable *Perſecutors* and *Plunderers*, have their *Penalty* chang'd into *Preferment*; and *Damaree* boaſted to a Friend of mine, who happen'n to take his Boat, that he has an annual Penſion (from what Hands he ſaid not) as a Reward of his Sufferings in ſo righteous a Cauſe. But to return to our Doctor, as I grudge not his Gains, ſo much leſs his Fame, tho' it were much greater and lowder than it is. Let the Bells ring all the while he is at the Club, and let his Picture be hang'd up in every Partiſan's Houſe, and as much priz'd as in the *Engliſh Col-*

ledge

ledge of Jesuits at Rome; I should never go about to lessen or darken him, for I fear 'tis his Portion, as I am very sure *'tis the Wages of Unrighteousness*; did not the Danger of *true Protestants* rise in Proportion to his Esteem in the World? for (as far as I have observ'd) all that admire his Person, adhere also to his Principles, and are fond of his *Wholsome Severeties*, and think with him, 'tis high Time *to hang out the bloody Flag*. Besides, the Endeavours for Reformation *of Manners* evidently sink, and are *discouraged* when and where his *Reputation* rises; for he has in his *Derby Sermon*, and other doughty Performances, inveighed with the utmost Rancour and Bitterness against those Societies, and loudly declares against *all Reformation*, unless nearer Approaches in all Matters to the *Church of Rome* may pass for such: He is for securing *blessed Advocates in Heaven*, a Point of Doctrine, which his *Vindication* has not denied, whereas I expected to have the Fault laid on the Printer, and so there is one main Principle of Popery avow'd: But for no Reformers upon Earth, none *to stand in the Gap* as *Phineas* did, *to make up the Hedge for the House of Israel*. And if ever there were a Struggle, or rather a set Battle between *Christ* and *Belial*, Virtue and Vice, Honesty and Knavery, *pure Religion*, and *foppish Superstition*, it has been within these last Four Years, and the *Doctor* has the Honour to be the *Standard-Bearer*, or *Flag-Officer* (on which Side, let those that will, determine.

On these Accounts, I cannot but consider him as *Publicus Hostis*, as that *One Sinner that destroyeth much good*; that *scornful Man that bringeth a City into a Snare*; and therefore think my self bound in Conscience, and from a Sense of Duty to God and my Country, to set him in a true Light, and paint him in his proper Colours: Tho' I solemnly protest as before our common Judge, that I would not raise or spread the least Slander of him, to get all his Pelf and Preferment; and as soon as any Mistake is shewn me, (as I know but Two in my former, about the Doctor's Mistress's Death, and the Woman in *Fleet-street*, who was frighted out of her Life by the High-Church-Mob, being with Child, neither of which entred the Merits of the Cause) I here promise forthwith to retract it. I have said enough in my Former, of the Doctor's Debauchery, Profaneness, and the like Im-

moralities, and therefore shall not touch these *Topicks* now, the rather, because I find that Part of his Character has greatly endeard him to most of his Votaries, because it comes so near their own, and serves as a convenient Skreen for it: *Like People like Priest*, is a mighty Motive to mutual Amity, or rather Fondness (it can deserve no better Name) for each other. No doubt *Hophni* and *Phineas*, like our two Doctors, were carest and doliz'd by all the lewd Crew of both Sexes in *Israel*. I have an Account indeed from a very good Hand, that 2 or 3 Persons of Distinction, who had entertain'd high Thoughts of the *Doctor* before, upon Sight of my Book, declared, that if he did not bring his Action against me *they wou'd give him up*, and and accordingly they did: But for those very few he has lost, my Discovery of his Vices has (I fear) procur'd him some Thousands of Proselytes and Adherents. Wherefore I shall confine myself at present to Two Articles, *viz. His Falshood to the Church of* England, *her Principles and Prelates*, which he has made such a Noise and Uproar for, *thereby deceiving the Hearts of the Simple, and beguiling unstable Souls:* And his unsupportable *Pride* and *Insolence*, especially to his Brethren of the *Ministry* far better than himself; and these, but chiefly the last, I presume are hateful to all Mankind, or however, will find no Patrons and Advocates, who can have the Face to plead for them.

As to his Contrariety to the *Doctrine of the Church of England*, as contain'd in the *Articles* and *Homilies*, besides [*his blessed Advocates in Heaven*] directly against the XXII. *Article*, and several other Points which I have already proved upon him: In his Character of a *Low-Churchman*, which all the World knows was level'd against the *truly Reverend and learned Bishop of Worcester*, to bring him into Contempt throughout his Dioceſs, and for that End with uncommon Diligence, dispers'd by a certain Knight, and other pretended Zealots for Episcopacy, but violent Adversaries to their spiritual Father, (who by the Way as I am inform'd, has with good Reason declar'd, that the Thoughts of Death are nothing near so terrible, as of the Possibility of the *Doctor's* succeeding him:) he highly extols his *Knight Errant*, for the *profound Bows and Adorations* he makes to the

Altar

Altar; whereas in no Part of our Coſtitution do we find ſo much as the Name of an *Altar*, much leſs a *Command*, or even *leave* to bow our Bodies to, or before it. This then is a manifeſt *Interpolation*, to ſay the leaſt, or *a falſifying the Church's Hand*; and one of the moſt learned Doctors that I know *of the Church of England* told me, that in his Judgment 'tis *downright Idolatry*. I was arguing on this Head with one of *the Doctor's* Admirers and Diſciples, and ſaid they might as well bring in *Holy Water, and Holy Bread*; his Anſwer was, *ay, and ſo it muſt be, before all's Right*.

The only Sin which the Dr. with Vehemence inveighs againſt is *Schiſm*, on this he beſtows all his *Billingſgate Rhetorick, and wholeſome Severities*: Now if *the Breach of Parochial Communion* be *Schiſm*, as he and his Partizans have labour'd to repreſent it, then *the Doctor's* Congregation is the moſt Schiſmatical of any one within the Pale of the *Church of England*: For a great many peaceable and devout People of his own Pariſh have enter'd into a Reſolution never to come to their Pariſh-Church while *the Doctor* is Preacher in it: And on the other Hand a great many looſe Inhabitants of other Pariſhes have deſerted their own Churches, and reſolv'd to hear none but the Doctor. This is Fact, and moſt notoriouſly known, and if ever ſuch a dangerous Schiſm was rais'd before in the Church, then will I engage (and 'tis perhaps the greateſt Pennance that could be enjoyn'd me) to be an Hearer and Communicant of *the Doctor's* my ſelf.

I have given ſome Taſte of *the Doctor's* Zeal for, and uſefulneſs to *the Eſtabliſh'd Church*; but I may truly ſay with the Prophet, *Ezek.* 8. 6. *Turn thee yet again, and thou ſhalt ſee greater Abominations.* I have a Letter from a very ſenſible Perſon, too long to be Inſerted (ſince what Concerns our preſent Purpoſe may be drawn within a much narrower Compaſs) giving this Account; that when the firſt Vote was paſt againſt *the Doctor*, Notice was preſently ſent him by a ſpecial Friend in the Houſe, that he might not be ſurpriz'd by the Serjeant: *The Doctor* ſaid, he ſhould only be aſham'd *to have ſo many Bottles all Empty found on the Table*; he preſently order'd as many full ones to be brought in their ſtead, and now ſays he, let him come aſſoon as he will,

will, then he toasted an Health, *Confusion* to *Ben*, and *the Presbyterian Bishop of Sarum*. I will not Name any of the Company, my Design being to Fight with neither small nor great, but only *the Doctor* and *his Second*) as a great Prelate justly styl'd him, tho' he deserves a far worse Name) the *Butcher of White-Chappel*. Now I appeal to all thinking Persons, Can he be a *true Son of the Church of England* that will drink Confusion (which is a wet Curse) to any, and much more to a *Father* and a *Brother?* I drink Healths my self (tho' 'twere as well let alone) in Compliance with Company, which I'm loath to clash with; but *Confusion* I never did, nor will drink to any, no, not *the Pope* himself. May I not here lay down the Apostles Position, and apply it to the Case in Hand, *Ye cannot drink the Cup of the Lord, and the Cup of Devils*. No wonder *the Doctor's Health* is so often and so largely drunk all over *France*, (as I have been assur'd by Eye-witnesses,) who can so glibly drink the Confusion of *the most strenuous Opposers of Tyranny*, and especially *the French*.

But I shall proceed to another Proof of *his profess'd Subjection* to the Church. Every one knows that *his Grace of Canterbury* is *Primate and Metropolitan* of that Province to which *the Doctor* belongs, and that every Rector or other Incumbent (as the *Doctor* then was of his *Welsh Living*) swears *Canonical Obedience* (and how spiteful an Enemy he has been all along *to the excellent Bishop of St. Asaph*, his *Diocesan*, as well as his *Metropolitan* is too well known): 'Tis also consider'd by our Law as *Paricide*, for a Clerk to Murder his *Ordinary*, and how much more his *Primate:* The *Archbishop* has been much troubled with the Gout, and 'twas said his Feet were to be open'd by Advice of the Physicians to take out a Substance like Chalk-Stones, produc'd by that Distemper; *the Doctor* hearing these glad Tidings, in a Transport of Joy crys out, Io! Victoria, *Now the old Rogues Toes are going to be cut off, and we shall be rid of him*; my Author is no less Person than a *Dean*, but not the *Dean* in *the Altar-piece*.

To make some Remark on this barbarous and impious insult on the *first*, and perhaps the *best* Man in the Nation (I speak not to ingratiate with one I never had the Honour to

to speak to but once, and never expect again): Can it possibly consist with the Duty of a *Church-Man* thus to Triumph in his *Primate's* Pain and expected Death? *He that is glad at Calamities* (let *the Doctor* remember) *shall not be unpunish'd*: I dare engage he would not have glory'd over *Cardinal Allen*, or the *Pope* (nor would I) in the same Strain.

But this perhaps might help to endear him to the *Jesuites*, whose Order is founded in Blood and Cruelty, and Breaths the same *wholesome Severities* with the Doctor, whose Picture has a place among the *Worthies* of *that Society*: This I am absolutely sure of, that a Clergy-man of the *Church of England*, lately at *Rome*, had a Curiosity to be drawn by a *Roman Painter* (who 'tis agreed are the greatest Masters in that Art) the Painter askt him *what Drapery he would be drawn in*, he said, *a Gown and Cassock*; the Painter said he never saw the Habit, and so could have no *Idea* of it; but if he would put it on, he would draw him accordingly: He answer'd he had none, having no Occasion for it in his Travels: At last he bethought himself that *the Doctor's* Picture in that Habit (alias, *a Wolf in Sheeps-Clothing*) was in the *English College*. The Painter said he was well acquainted with *the Fathers*, and could procure any piece in their Possession to Copy by, which he did: I only affirm the Fact, and leave the Reader to apply it, *Valeat quantum valere potest*.

But before I leave this Head, I must say something of his good liking to the *Revolution*, *King William*, and *the Protestant Succession in the Illustrious House of Hannover*, though enough was produc'd in my former to convince any impartial and unbyast Reader. His placing the Picture of *Oliver Cromwel* and *King William* together behind his Door, *as a pair of Usurpers*, and his Seditious Sermon at *Litchfield*, of which Complaint was made above, but the Person thought beneath their Regard or Resentment: Those perhaps may be consider'd as youthful Errors, which he has since repented of and atton'd for, by his Speech before his Judges, in which he so solemnly invok'd God as a Witness of his sincere Affection to the *House of Hannover*, and the Succession as settled by Law. But his Sermon *at St. Martins*,

Martins, on *Palm-Sunday* last, when all the Sermons that I ever heard are upon the awful Subject of *our Saviour's Paſſion*, (and ſo ſtanch a Church-man might well be expected to Suit his Diſcourſe to the Seaſon) may give us juſt Ground to ſuſpect him for a *Relapſe*, and that his Zeal for his *young Maſter* was not to be kept within any Bounds; ſince he could bring in a Text ſo foreign to the Buſineſs of the Day, and ſo right for the *Pretender's* Claim, which no Mortal could ever imagine ſhould find Room *in a Paſſion-Sermon*, As 1 King. 2, 15. *And he ſaid, thou knoweſt that the Kingdom was mine, and that all* Iſrael *ſet their Faces on me, that I ſhould Reign: Howbeit the Kingdom is turned about, and become my Brothers; for it was his from the Lord.* Which Sermon he has ſince preach'd (as his *favourite* Diſcourſe) in ſeveral Pulpits.

I ſhall now paſs to the other *Topick* I reſolv'd to confine my ſelf to, *viz. His unſupportable Pride and Inſolence* towards his Brethren of the Clergy, which is another Signal Proof of his Affection *to the Church*, for did he truly love *the Mother*, he would not treat *her Sons* (better than himſelf) with ſuch Contempt and Diſdain; but we know that Teſtimony is true, and never was more fully verify'd than *by the Doctor*, *Aſperius nihil eſt humili, cum Surgit in altum.*

The firſt Inſtance I ſhall produce is his Carriage toward *the Reverend Mr. Nicholſon*, his next Neighbour *of St. Sepulchres*, he being accounted *a ſerious and pious Man*, was ſent for to Viſit a dying Gentlewoman in *the Doctor's* Pariſh; but knowing his haughty and litigious Humour, was afraid to go without *the Doctor's* leave, and therefore ſent very humbly to ask for it: *The Doctor* inſtead of ſending an Anſwer, ſaid, that he muſt ſee the Man: Accordingly Mr. *Nicholſon* went to wait on him: *The Doctor* receiv'd him *ſitting*, and looking haughtily on him, ſaid to this Effect, *What*, Mr. *Reader, han't you Buſineſs enough in your own Pariſh, but you muſt come into mine? Keep out here at your Peril.* *Mr. Nicholſon's* Anſwer was prudent and Decent, ſaying, *He was a Presbyter as well as he, and did not expect to be ſo rudely treated.*

But

But no wonder if one of so different a Spirit from *the Doctor* met with no better Treatment from him, when he has us'd so roughly those of his *own*. There is an humble Admirer of and Expectant from *the Doctor* in *Southwark*, whom he promis'd to consider for the Zeal he shew'd in his Cause; but coming to wait on *his haughty Patron* unseasonably, when he was with more agreeable Company at a Tavern; and reminding him of his Promise with more Freedom than *the Doctor* thought became him; he gave him an hearty Curse, and told him, *if he would not get him gone immediately, he would kick him down Stairs.* The *Altar-piece Doctor*, I need not tell the Reader, was extremely fond of *Harry of Holbourn*; for they are *Unisons*, Strings skrew'd up to the same Strain; Similitude of Tempers and Manners, naturally producing a mutual Liking: Wherefore soon after his Trial, the *Owner of the Altar-piece* invited him to Dinner at his House on *Bednal-green*: When he came there, two or three Women (one of which is since turn'd *Papist*) fell into Discourse with the *invited Doctor*, and told him, that *they did not expect that he would have betray'd the Cause of the Church in his late Speech before the Parliament.* The *Doctor* answer'd, That *he could not be suspected of any such thing*: *Yes*, said one of them, *you declar'd your self for the* Hannover *Family, which your best Friends did not expect from you.* The *inviting Doctor* coming into the Room, the *Invitee* turn'd to him, and said, *Sir, you sent for me to dine with you, and have set People upon me to affront me, and therefore I'll be gone*, and accordingly went away before Dinner.

I shall add two or three Relations more, which shew his High Spirit, even towards *High Church-men*, as well as *Low*; and such as are of *far higher Birth* than himself: For he gives Quarter to none that fail in the least Point of that Respect which he fancies his transcendent Merit entitles him to. Not long since, another *Doctor*, and Mr. *St. Johns*, and *our Doctor*, (or as some style him, *THE DOCTOR*) were drinking Claret together; when Mr. *St. Johns* discoursing with him about his *Western Progress*, ask'd him whether he had left his *Living in Wales*: *Yes*, says he, *I have left it, but have been basely serv'd by* Floyd:

I expected that he should have let me recommend a Man for my Successor, and he gave it to a Stranger. See now what a worthless Pupil had I! Says Mr. *St Johns* merrily, *Pupil! Sawcebox, you should say, Patron.* Upon which *the Doctor* swell'd, and complain'd of being affronted, and made all the Company so uneasy, that they were forc'd to perswade Mr. *St. Johns* to beg his Pardon, which he did in a long Letter (as I am inform'd) the next Day: Such a Pride does he take to make his Betters bow before him; for like his *admired Monarch*, he regardeth *neither Priests nor People*, if they stand in the way of his *boundless Ambition.*

To the same Purpose, *viz.* his haughty Contempt of those of his own Cloth (how much soever his Seniors) being received by a certain Lord in *Cheshire* (whose Zeal in the new Addresses hurry'd him to Town, where he lost his Life) as they were at Dinner on the Lord's-Day on a sumptuous Feast suitable to so great and important a Guest; the Vicar, who it seems was not thought worthy to come in but as an *Umbra to the Doctor*, sent the Clark to acquaint them, *it was very late, and the Congregation had waited a considerable time. What!* says the modest Doctor, *does the Vicar think we can eat our Teal, and Woodcock, and Gellies, as soon as he his Beef and Pudding?*

I din'd a few Weeks ago with a Gentleman of *the Doctor*'s Parish, far *the Doctor's* Superior in Learning as well as Estate, and perhaps as valuable a Person as most in the Nation, and a constant Communicant *in the Church of England*, but never with *the Doctor*, nor perhaps would he admit him; for he is a zealous, active, and liberal Promoter of the *Reformation of Manners*, *Propagation of the Gospel*, and all other pious Designs. He assur'd me, and he is *fide dignus*, that in the late Vestries held about the intended *Decoration* of a New Church (which I remember the laying the first Stone of) and it may be as the Sexton at *White-Chappel* declar'd that *Jesus Christ was like the Doctor*, his own sweet Face might have been set up (as the *Italian* Painters draw all their *Madonna's* with the Features, *&c.* of their own Mistresses) for his numerous Votaries to gaze on and adore. This worthy Gentleman told me *the Doctor* carried it in the Vestry with such an Air of Insolence, and in such

such an imperious manner, as amaz'd them all: threatning all that would not comply, *to put them into Doctors-Commons*, and telling an antient Person who oppos'd him, and who told him he did not put the Question fair (as certainly he did not) *All you that are for the Church, hold up your Hands; that he was as much for the Church or more than himself; but all you that are for laying out* 1500 l. *needlessly, before our Debts are paid: that he talk'd more than became him:* And yet he was old enough to be *the Doctor*'s Father, perhaps Grandfather, and wise enough to be his Governour, and had doubtless more right to speak than himself, because he was to pay towards the Charge; whereas *the Doctor* would be left to his Liberty. In short, he told me, that in the whole Proceeding *the Doctor play'd the perfect Tyrant*, as he has play'd his Part to the utmost to bring both *Spiritual* and *Civil* Tyranny upon us all in Perfection.

Now would any one imagine, that this blustering *Doctor*, with all *his big-swelling Words of Vanity*, was bred up himself, and his Mother maintain'd *upon Charity*, that his Brother was condemn'd at *Sarum* (the Bishop whereof he has so often and so rudely insulted) for a *common Felon*; and tho' his Life was beg'd for his Relation to the *Tribe of Levi*, was order'd to transport himself by such a Time; which he slipping, he had been hang'd, if that very Unkle, whom he has treated with so much Scorn and Disdain, had not lent him 6 *l.* for his Transportation: and the Unkle told me, he heard that he came after all to the same End in some of our *American* Plantations. I readily own that all this is no real Reproach to the *Doctor* (for in the bad as well as in the good Sense, 'tis true,

Et genus & proavos, & quæ non fecimus ipsi
Vix ea nostra voco. — Ovid.)

Any further than his Ingratitude to his Unkle, and the Apothecary that put him to School, and not taking his Mother out of the *Colleg. Matronarum*, or Hospital (for I hear she is there still) when he was able, that the Church might not be burthened, (which has so many Hundreds to relieve) involves him in Guilt: But however all the

World will confeſs, that theſe Conſiderations are very *proper*, if not *the Specifick*, to allay and reduce that ſwelling *Tympany of Pride*, with which otherwiſe it may juſtly be fear'd that he will burſt (having ſo many Fools to feed it) and which makes him look ſo big, that a Neighbour Miniſter, of a far better Character, cannot approach him, without firſt craving an Audience as of Crowned Heads; and ſo big, that he is not able to raiſe himſelf out of his Eaſy Chair, to receive his Superior in all other Reſpects (at leaſt his Equal) except thoſe of *Doctor* and *Diſturber General*, and *condemned Criminal*.

And now 'tis time for me to take my leave for the preſent of our *ſtately Doctor*, and as I may truly ſtyle him, and which I hope will pleaſe him, *the Doctor of the Chair*, to which he ſeems to be ſo TACKT, that there's no getting 'em aſunder.

We have near me one of our own Function, who by the like Behaviour has obtain'd the like Auguſt Title of *Dr. Nod*: It ſeems ſome Laymen meeting him with other Parſons at our Wells, paid their Reſpects; the reſt return'd the Civility *in Specie*; but he never ſtirr'd his Hat, ſaying, *A Nod was ſufficient for them.*

I will imagine him lolling in his Chair of State, and returning my wholeſome Severities, not with a *Nod*, but an angry Frown, and vowing Revenge;

Et ſi non aliquâ nocuiſſes, mortuus eſſes. Virg.

I ſhall next, according to the *Modern Ceremoniale*, *face about to the Eaſt* (tho' I know no other Reaſon for it, but that *Rome* lies *South-Eaſt* from *Britain*, to which the *High-Church* Needle points as duly as the *Mariners* to the *North*, and with fewer and ſmaller Variations) and pay my Reſpects and make my Haviours to my renowned Neighbour of *fragrant* Memory, *the Altar-piece Doctor*; and indeed if I did not, I ſhould die in his Debt: For I was coming not long ſince in a Coach thro' the *Minories*, with *our Maſter the Chancellor of London*, (who, to his Honour and the Satisfaction of all good People, ordered the *celebrated Altar-piece* to be taken down) and two other Gentlemen, when

when *the Doctor* did me the Honour to halt on purpose, and greet me with *wry Mouths* and *Faces*, and *Grimaces*, scarce to be exceeded by *Scaramouch*: I suppose he might learn these *uncommon Accomplishments of a Doctor in Divinity*, at the *Play-house*; when, as Mr. *Tutchin* acquainted the World in one of his *Observators*, he had the Unhappiness in his Passage home to b---t his Coach. I never yet heard it contradicted; but this I know, that a Friend of mine happen'd the next Day to see his Coach-man cleaning it, and cursing his Master for a Brute. But I am just now inform'd, that he us'd to be even with him, and kick him abundantly with, *D——e, you Dog*, at every Kick; and once at two a Clock in the Morning coming out of a Tavern, *If you have lost the Hammer-cloths, I'll kick you to the Devil.* But this by the by; for as I said before of his Brother residing between *Newgate* and *Tyburn*, I am not for divulging any more such Atchievements, lest I should be (tho' unwillingly) instrumental in increasing the Numbers of his Applauders; especially since after this notable Adventure, he was singled out as the fittest Person to hold forth before *the New Lieutenancy*. I could tell a dismal Story (the Truth of which I am but too well acquainted with) of a Widow that lately died in my Neighbourhood, whose Husband was Captain of a Man of War, and might (as to all human Appearance) have been so still, if *the Doctor* had not been such *a Man of Strength to mingle.*

But for the Reasons already alledg'd, I shall confine my self to the two Topicks of *Treachery to the British Interest* and the *Church of England*, and the base, barbarous, and insolent Usage of her *Clergy*, (I doubt whether I can in any tolerable Sense call them *his Brethren.*) I shall begin with the latter, because the first will necessarily lead me to the *Altar piece*, with a short Essay upon which, and the like *Decorations*, I purpose to conclude this Discourse.

First, as to his Treatment of the Reverend Mr. *Willoughby Willey*, who in his Letter to the *Church-wardens of Whitechappel*, pays him so much Deference as to declare, that if he would *disavow this matter under his Hand*, (which

(which he has never yet thought fit to do) *he will give him so much* Credit, *whatever the rest of the World may do, as even to ask Pardon for this Trouble he had given them:* in return of which Civility, to shew at once his *Bravery* and *Breeding*, he said in *Bow-Vestry*, about 3 Weeks ago, to Mr. *Alexander's* Clark, (who is Secretary to the *Bishop of London*) *Go tell your Master, he is a damn'd Fanatical Dog; and if I had been there when* Alexander *was in the Church, I would have turn'd him out by the Shoulders; and as for* Willey, *I would have kickt him out.* Special Language for a *Doctor of Divinity* to one *in Holy Orders*, who in no other respect (but that undeserved Title) is his Inferior.

I shall next speak of his Usage of the Reverend Mr. *Canham*, who had been many Years his Assistant, or rather did all for him, except one Sermon in a Week, and who is above him in Age and Standing, as also in Birth; for he was a *Gentleman Commoner* at *Cambridge* in the same College and at the same time as the other was (I am told) *Servitor*. This Gentleman's known Sobriety, Charity according to his Power, and Devotion, help'd to make *the Doctor* (in whom the forementioned Qualities *desiderantur*) something tolerable; or I'm apt to think they had long since sought to be rid of him: But of late *the Doctor*, (who it seems understands as little his Interest as his Duty) being apprehensive that he serv'd but as a Foil to his Curate, and not enduring any longer to be so unmercifully outshone, by one who moves in a lower Orb; has without any Shadow of Offence given, or so much as an Handle for a Quarrel, turn'd him off, and got a fitter in his stead. But I suppose there might be an Ambition also to make an Experiment of that *Arbitrary Power* which they both affect, and have done their utmost to introduce in these Kingdoms: for the other *Doctor*, as soon as he was seiz'd of his *New Living*, to confirm that common Saying, *New Lords, new Laws*, turn'd off the Reverend Mr. *Shute*, a Person in all valuable Respects far above him, and not to be mentioned the same Day.

And here I cannot omit a Passage which I have just heard from very good Hands. A Woman of his Parish came to *the Doctor* very lately, whom she found in a very rich

rich and gawdy *Indian* Night-gown with Gold Flowers, as if he had been ſome Young Lord; ſhe deſir'd only Leave for Mr. *Shute* to baptize her Child, becauſe he had married her. The *Doctor* anſwer'd, that *Shute was a Raſcal and a Villain*, with other like Language, and frighted the poor Woman almoſt out of her Wits, who came away trembling, and made her Complaint to my Friend of the Reception ſhe had met with.

But to return to the Eaſtern Sage, his Uſage of the Reverend Mr. *Robert Blakeway* is *W——n* all over, and if the Account I have perus'd be true, *the Doctor* is as *arrant a Canary Bird*, as ever was made *Overſeer of the Exchange*. I could ſcarce have believed ſuch Baſeneſs of one *Clergyman* towards another (eſpecially an *Aſſiſtant*, to whom he owes in that very reſpect the greateſt Kindneſs and Faithfulneſs) but that I have ſeen it under his own Hand, written with ſuch an Air of Sincerity, as (beſides the Perſonal Character of the Writer) leaves no room to doubt of the Truth. I may truly ſay in thoſe Words of *Virgil*,

——Longa eſt injuria; longæ
Ambages; ſed ſumma ſequar veſtigia rerum.

The Account begins thus: *About* April, 1712. *the* Doctor *told me, he was informed that I ſhould ſay*, I was ſorry that he kept company with *Jacobites; and tho' I proteſted I never ſaid any ſuch Words, he call'd me a great many Raſcals and Villains; and tho' he had given me a good Character before, he would never after be reconciled; and I have too much Reaſon to think, that from thence he form'd a Deſign to inſnare and ruin me.* Theſe are Mr. *Blakeway*'s Words. Then he gives a long and particular Relation of the Law-ſuit againſt Sir *Nich. Garrard* (which has made ſo great a Noiſe in the World) which was carry'd on by *the Doctor* in Mr. *Blakeway*'s Name, without his Knowledge at firſt, and without his Conſent all along: and at length the generous honeſt *Doctor* (tho' he had promis'd all along to bear him harmleſs, only deſiring to uſe his Name) would have thrown all the Charge upon his poor Curate, whom he allow'd but Twenty Pound *per Ann.* and his Board (as low a Rate,

as

as the meaneſt Clark or Uſher, is uſually allow'd:) He made him ſign a Receipt in full for the laſt half Year, without a Farthing Allowance for his Board; (which Mr. *Blakeway* was ſo modeſt as to ask but 5 *l.* for) and that by Virtue of this Plea, *Did you not ſay you would leave it to me?* And ſhould not that very Conſideration prevail with a Perſon of any Honour (the Word I find us'd concerning the *Doctor* in ſeveral Parts of the Narrative) or Conſcience to give rather more than leſs? and leſs could not be under the Article of Board (which implies Meat, Drink, Waſhing and Lodging) than what was ſo modeſtly deſir'd.

And now one would think this *Doctor* had ſome very uncommon Talents and Accompliſhments that could make him look ſo big on himſelf, and treat his Brethren in the Miniſtry (who are upon the Level with him in all real Worth) at ſuch an inſolent and diſdainful rate. Why indeed I muſt own that he is in one reſpect what he proclaims himſelf to the World, *The Phœnix of the Age.* You muſt know the *Doctor* preach'd a mutinous Sermon, in the time of the late Miniſtry (when the Queen ſeem'd to go counter to the High-Church Meaſures, and put them upon the Fret) from that Text, *O put not your Truſt in Princes:* Wherein, Mr. *Tutchin* makes it appear, that there were ſeveral ſcurvy Reflections on *Her Majeſty*, and *Her Adminiſtration.* The *Doctor* being frighted, prints his Sermon (whether according to his Notes or not he knows beſt;) and becauſe he would give himſelf Airs as a great Scholar, or make the *Butchers* and *Orange Women* believe he was ſuch, he claps a *Greek Title* to it, (a Piece of *Pedantry* I have not obſerv'd theſe many Years till then) but unluckily 'twas a Word of the *Doctor*'s own coining (for no *Lexicon* I have yet ſeen contains it) 'tis Θεοπέσοτησις: Where contrary to the known and fundamental Rule of Compoſition, the *Augment* is put into the *Compound*, an unpardonable Ignorance in a D. D. for which a Grammar-Scholar would have receiv'd Correction, if he had been but a few Months in *Greek.* In the Preface to that Sermon (the firſt that I can hear of which he favour'd the World with) he gives us to underſtand, [*that he*

he is sprung out of the Ashes of those who suffer'd for the Royal Family; and therefore 'twas not likely he should be disaffected *to the Queen.*] Now all the Learned know, and most of the Illiterate too, that there is no Creature *springs out of Ashes*, but the *Phœnix*; (which perhaps he might learn from the *Insurance-Office*, or the *South-Gate of St.* Pauls) tho' that is as true as that the *Salamander* breeds or lives in the Fire.

I have given an Account of the *Doctor*'s Skill in coining *Greek* Words; let us now see what an Artist he is in coining *English* out of *Latin*, which may better be suppos'd to come within the Sphere of his Knowledge. The last 30*th* of *January*, in his outrageous Zeal against the *Roundheads*, and *their Descendants*, whom he terms *the Spawn* (a Word much fitter for the *Ladies of the British Fishery at* Billingsgate, than for a Divine in the House of God) of those *Regicides*, *Parricides*, nay *Deicides*, *i. e.* if I have any Skill in the *Latin*, the Murderers of God. Sure the *Doctor* had forgot the Censure past by the *House of Lords* upon Dean *Binks*, for running a *Parallel* between *Jesus Christ* and King *Charles* I. and giving the latter, *in some respects*, the Pre-eminence. Now the Murderers of Christ are neither in Scripture, nor any other allow'd Author (that I ever heard of) styled *Deicides*, which, to say the least, borders upon *Blasphemy*; for the Deity is confest on all Hands to be *inviolable* and *impassible*: And God can no more *dye* than *deceive*. No wonder the *Doctor* (being no better furnish'd with *Greek* and *Latin*, the usual *Cargo* we are fraighted with when bound for the *Universities*) was at first stop'd and deny'd his *Batchelor of Arts* Degree; and how he pass'd muster for his *Doctors* is to me amazing! but, I suppose, he went out a *grand Compounder*, and little or no Proof of his Ability (except in his Purse) was look'd for, or insisted on.

I shall next (having given some Taste of the *Doctor*'s Learning and Parts, that the World may judge what occasion he had to keep his Brethren of the Clergy at such a scornful Distance, and turn them off at Pleasure) enquire into the Proofs he has given of his Affection to the *Revolution*, King *William*, and the *Hanover Succession.*

And here few will think me cenſorious, if I declare my Senſe, that his Affection to the *Pretender* vaſtly exceeds. Once indeed he publiſh'd a Sermon (as I am inform'd, for I never was ſo happy as to ſee it) in Favour of the *Revolution*; which being mention'd before ſome of the *Doctor*'s Friends, and ſome Paſſages in it produc'd, they flatly deny'd it could be his: So the *Doctor* was conſulted upon the Matter, and he own'd it was his; but he ſaid, *He had ſince repented of it, and he hop'd God had forgiven him.* And to ſhew he was a thorough Convert, and far from *repenting of his Repentance*, he told Captain *Gr—m*, That King *William* (and yet he took the Oaths to him, and, I believe, the *Aſſociation*, and the *Abjuration* too; but,

Oaths are Words, and Words but Wind,
Too feeble Implements to bind.

ſays this admir'd and moſt authentick Writer) was a *Traitor*, a *Murderer*, and a *Frog*; the laſt, I ſuppoſe, with an eye to the Situation of his Native Country, which is derided by the Name of *Frog-land.* All that heard the *Doctor* laſt 29*th* of *May*, and 30*th* of *January*, can bear him record, what a Zeal he expreſs'd for *Hereditary Right*, and the next Heir, and what Indignation againſt the *Iriſh Commons*, for doing what in them lay to rid us of him. But no wonder if they have ſo highly incur'd his Diſpleaſure, when he has ſmitten us all, by what Names, Nations, or Titles ſoever diſtinguiſh'd, with a *general Anathema*, and deliver'd us over to *Satan*, as his *Weſtern Brother* did all the *Proteſtant Diſſenters*, pronouncing, (without Reſerve or Exception) *That all the Low-Church-men are execrable Sons of* Belial. But the beſt on't is, his Tongue is no Slander; nor is it eaſy to raiſe a Slander of him, or ſay worſe than the Truth.

It remains that I ſay ſomething of this *Doctor*'s Steddineſs to the Eſtabliſh'd Church (as I did before of the others) and what Deference he pays to her Doctrines, Canons, and Courts. Much might be ſaid on this Head; but for Brevity's ſake, I ſhall confine my ſelf to this laſt Inſtance of his profeſs'd Subjection to her Authority.

The

The ſetting up the *Altar-piece*, which has occaſion'd ſo much talk in Town for this Month or more, and drawn ſuch Crowds of Spectators from all Parts to ſatisfy their Curioſity about it, and his diſowning the Juriſdiction of the Biſhop of *London's Court*, which order'd it to be taken down; for tho' he ſubmitted at laſt, knowing he would but make bad worſe, and if he appeal'd, receive in likelihood a much ſeverer Cenſure, I am aſſur'd by ſeveral that he declar'd at firſt (when the Order was made) *That all the Powers in Earth and Hell ſhould not remove it*; and that one that was writing in an Office near, anſwer'd, *But what think you of the Powers in Heaven?* 'Tis certain he kept it up the next *Lord's-Day*, which was the Firſt of the Month after Sentence, as it were in Contempt both of God and the Court; whereas it might have been taken down five Days ſooner. And this is your dutiful *Son of the Church*, whoſe Zeal for it is ſo flaming and crackling, it has ſet all the Pariſh in a Combuſtion. As to the Fact, *the Reverend Mr.* Willey has given ſuch a true and fair Account, and made ſuch juſt Remarks upon it, that I ſhall not, *actum agere*, touch upon any thing that he has handled already, but refer my Reader to his printed *Letter*, which, I believe, has come to moſt Peoples Hands. I ſhall only affirm (what I did upon the Spot, and have ſince done to many) that I diſcern'd the Reſemblance and Deſign at firſt Glance, and do think, in my Conſcience, that 'tis liker *the Reverend and very Learned Dean*, whom it was made to vilify and expoſe, than a Picture that I ſat for four or five times is like me: Beſides, that the *Patch* on the Forehead is ſo viſible, and a Mark ſo ſpecial and diſtinguiſhing, as leaves no room to apply it to any one elſe; and for my part I never ſaw any one, as much as I have liv'd in Town, and travel'd between Town and Country (that I can remember) with ſuch a Patch, and in the ſame Place; and that in the Picture is exactly of the ſame Size (as I have ſince critically obſerv'd) with that on the *Dean's* Forehead. Had the late Biſhop of *Wincheſter* been now alive, and *Judas* been drawn in an *Elbow Chair* with a *Patch* on the ſame Cheek as the *Biſhop*, and in the Habit of an *Engliſh Clergy-man*,

few would have doubted but his Lordship had been libel'd in it. The *Band*, and the upper Part of the Habit, is undeniable; and the *Chancellor of London*, who view'd it exactly, when it was alledg'd in Court, that it 'twas more like a Cloak than a Gown; reply'd, *If 'twere a Cloak, 'twas a Cloak with Sleeves.* But that none of the rest should have the least Black about them but *Judas*, is very strange and unaccountable, if it were not intended for an Insult on some of our Cloath. As to the *Red Hair*, with which *Judas* is always drawn in other such Pieces, I do not so much wonder at that Variation, because the *Doctor*'s own Hair (I am told) is of the same Colour, and doubtless he would carefully shun what might seem to cast any the least Reflection on *his dear Self*; but that his Hair should be so much curl'd, and so very like a *Peruque*, and that all the rest should have long Beards but St. *John* and *Judas*, and they none at all, must needs point at somebody of our own Age and Country: For it cannot be imagin'd that *Judas* should vary so much in his Mode and Dress from the rest of his *Colleagues*. 'Tis none of my Business (as it lies quite out of my Faculty) to *criticize* upon the other Parts of the Piece, which appear'd to me very *Coarse and Clumsey*; especially the Face of our Blessed Saviour, if it were drawn by any Rule, it must be that of the Prophet, *He hath no Form nor Comliness in him: and when we shall see him, there is no Beauty that we should desire him.* And his *Purple Habit* (if it were not design'd as a *demonstrative* Proof of *Episcopacy*, which we know is the *Bishops* Colour in their Liveries, Canopies, Carpets in the Chapter-houses, Chairs, *&c.*) must be taken from *Pilate's Soldiers*, and (I believe they and the *Doctor* are much at one in point of Devotion to him) who put on him a *Purple Robe* to Mock and Affront him. However, from thence the Absurdity of this Picture may be plainly gather'd; for does it stand to Sense, that they should strip him of *one Purple Garment* (which our *judicious Doctor* makes him wear at the last Supper) and *put on another of the very same Colour.* As to the two in *Blue Coats*, and St. *John* in a Red one (for seeming about 14 he thought young Master like other Persons

ſons of Diſtinction at the ſame Age ſhould be clad in Scarlet) for all this even what Mr. Painter or his Director pleaſes: And no wonder if the Piece it ſelf be as *whimſical* and *fantaſtick*, as the Practice is *unſcriptural*, *uncanonical*, and on all Accounts *unwarrantable*. But to return to *Judas*, or the *Dean in Maſquerade*, that Challenge of Mr. *Willey*'s has fully faſten'd the Charge upon the *Doctor*, ſince he declares, *That if he would give it under his Hand, that he deſign'd, or directed no ſuch thing, whatever others might do, he would give him ſo much Credit, as even to beg his Pardon for the Trouble of that* Letter. Now the *Doctor* has not publiſh'd any thing under his Hand to diſown it; (tho' 'tis now above a Month ſince that *Letter* came out) And what had been eaſier than to have ſtop'd all this Clamour and Cenſure to which he is now juſtly expos'd? How ſoon might he have lick'd himſelf whole? And let any one judge if in this Caſe, Silence does not give Conſent; ſince according to the Practice of all Courts, he who ſtands *mute ſumitur pro confeſſo*. And he cannot with any Shadow of Reaſon complain, if that Imputation be faſtned upon him which he has taken no Care (when he might have done it at ſo cheap a Rate) to remove. I hear indeed that he made ſome ineffectual Attempts to clear himſelf, *by Word of Mouth*, in the *Pulpit*; but we remember a *late Speech* too well to lay much ſtreſs on ſuch *oral Traditions*. The *Doctor* knows,

Vox emiſſa volat, litera ſcripta manet.

he can pretend his Words were miſunderſtood, and is ſenſible they cannot be produc'd againſt him: But to ſhew his foul Prevarication in the Houſe and Preſence of God, I appeal to himſelf if he did not come ſeveral Days together to a certain Ale-houſe on *Lambeth-Hill* to meet the Painter, and give him Inſtructions from time to time: and if he did not tell a Neighbour of mine, *That none but he and the Church-Wardens were privy to the Matter.* The Fact then being as certain and well-prov'd as any of this Nature can be: I may leave the Reader to make his own Remarks upon it. All that I have yet talk'd with about

it,

it, expreſs the utmoſt Horror and Indignation againſt it; and wonder that any Man, much more a Miniſter, could poſſibly be ſo abandon'd, as to all Senſe both of Piety and Morality, to mix his Malice with the moſt ſacred Symbols of our moſt Holy Religion, and ſet up a Monument of his helliſh Spite in the very Place in which we ſhould *preſent our ſelves a lively Sacrifice holy acceptable to God.* This is to bid God defiance with a Witneſs, and to ſet the *Abomination which maketh deſolate* in the *moſt holy Place.* One would think 'twere impoſſible while this Contrivance was forming, but thoſe Texts muſt at one time or other occur to his Mind; *What Agreement between Light and Darkneſs, what Concord between Chriſt and Belial? And ye cannot drink the Cup of the Lord, and the Cup of Devils; ye cannot be Partakers of the Lord's Table, and the Table of Devils.* And eſpecially, *Pſal.* 50. 21. *Theſe things haſt thou done, and I kept ſilence: Thou thoughteſt I was altogether ſuch a one as thy ſelf; but I will reprove thee, and ſet them in order before thine Eyes. Now conſider this ye that forget God,* &c. Indeed no Words can ſufficiently aggravate the Guilt of this moſt villainous and blaſphemous Inſult on God and his Church, and the *Proteſtant Miniſtry.* No Pencil can draw this monſtrous Picture in its true Colours. The more I reflect on it, the more I am aſtoniſh'd, that any Soul of Man can be ſo *deceitful* and *deſperately wicked.* I ſolemnly proteſt in all my reading I never met with a parallel Inſtance of Rancour and Profaneneſs. I may, without Breach of Charity, apply to the Projector thoſe Words of the Apoſtle who ſeems moſt in his Favour, and (as Mr. *Willey* expreſſes it) *to have the Air of the Head of the Church*: Acts 8. 22. *Repent therefore of this thy Wickedneſs, and pray God if perhaps the thought of thine Heart may be forgiven thee: For I perceive that thou art in the Gall of Bitterneſs, and in the Bond of Iniquity.*

Let thus much ſerve as to this audacious Fact conſider'd as cloath'd with ſuch ſpecial and unexampled Circumſtances. And now to deliver my Thoughts of theſe *Preparatory Decorations of Churches and Altars in general:* Preparatory I mean to *Popery*, if they are not, as to me they appear, a real and integral Part of it. I ſhall firſt give my

Reader

Reader the Senſe of our Church, as it is deliver'd in her moſt authentick and unqueſtion'd Inſtruments, to which all who receive holy Orders ſubſcribe and declare their Approbation, and which therefore they cannot depart from without trampling her Authority, and their own ſolemn Engagements under their Feet. The *Homilies* ('tis well known) are the publick and allow'd Standard of the *Church*'s *Doctrine*, and bear her *Stamp* and *Superſcription*; for they are recogniz'd in one of the 39 Articles, (which all Miniſters ſubſcribe to at their Ordination, and read openly in the Church at their Inſtitution to any Benefice or Cure of Souls) as containing ſound and profitable Doctrine. And what their Senſe is of the Matter in Hand is ſufficiently ſhewn in the following Collection, tho' much more might be added to the ſame Effect.

The Judgment of the Church of England, *concerning Images and Pictures in Churches; taken out of the Book of Homilies: Being a Vindication of the Order of the Lord Biſhop of* London*'s Court, for removing a ſcandalous Picture, lately ſet up over the Communion-Table in* White-Chappel *Church.*

The 2d Part of the Sermon againſt Peril of *Idolatry.*

EPIPHANIUS Biſhop of *Salamine* in *Cyprus*, a very Holy and Learned Man, who lived in *Theodoſius* the Emperor's Time, above three hundred and ninety Years after our Saviour Chriſt's Aſcenſion; writeth thus to *John* Patriarch of *Jeruſalem: I entred* (ſaith *Epiphanius*) *into a certain Church to pray; I found there a Linnen Cloth hanging in the Church Door, painted, and having in it the Image of Chriſt, as it were, or of ſome other Saint, (for I remember not well whoſe Image it was) therefore when I did ſee the Image of a Man hanging in the Church of Chriſt, contrary to the Authority of the Scriptures; I did tear it, and gave Counſel to the Keepers of the Church, that they ſhould wind a poor Man that was dead in the ſaid Cloth, and ſo bury him.*

And afterwards the ſame *Epiphanius*, ſending another unpainted Cloth, for that painted one which he had torn,

to

to the said Patriarch, writeth thus: *I pray you, will the Elders of that Place to receive this Cloth which I have sent by the Bearer, and command them, that from henceforth no such painted Cloth, contrary to our Religion, be hanged in the Church of Christ. For it becometh your Goodness rather to have this Care, that you take away such Scrupulosity, which is unfitting for the Church of Christ, and offensive to the People committed to your Charge.*

And this Epistle, as worthy to be read of many, did St. *Jerom* himself translate into the *Latin* Tongue. And that you may know that St. *Jerom* had this Holy and Learned Bishop *Epiphanius* in most high Estimation, and therefore did translate this Epistle as a Writing of Authority, hear what a Testimony the said St. *Jerom* giveth him in another Place, in his *Treatise against the Errors of* John *Bishop of* Jerusalem, where he hath these Words: *Thou hast* (saith St. *Jerom*) * *Pope* Epiphanius, *which doth openly in his Letter call thee an Heretick. Surely thou art not to be prefered before him, neither for Age, nor Learning, nor Godliness of Life, nor by the Testimony of the whole World.* And shortly after, in the same Treatise, saith St. *Jerom*, *Bishop* Epiphanius *was ever of so great Veneration and Estimation, that* Valens *the Emperor, who was a great Persecutor, did not ever touch him. For Hereticks, being Princes, thought it their Shame, if they should persecute such a notable Man.* And in the *Tripartite Ecclesiastical History*, the ninth Book and forty eighth Chapter, is testified, *that* Epiphanius *being yet alive, did work Miracles*, &c.

Thus you see what Authority St. *Jerom*, and that most Antient History, give unto the Holy and Learned Bishop *Epiphanius*, whose Judgment of Images in Churches and Temples, then beginning by stealth to creep in, is worthy to be noted.

First, He judged it contrary to Christian Religion, and the Authority of the Scriptures, to have any Images in Christ's Church.

Secondly, He rejected not only Carved, Graven, and Molten Images, but also Painted Images out of Christ's Church.

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* *All notable Bishops were then called* Popes.

Thirdly,

Thirdly, That he regarded not whether it were the Image of Christ, or of any other Saint, but being an Image, would not suffer it in the Church.

Fourthly, That He did not only remove it out of the Church, but with a vehement Zeal tare it in sunder, and exhorted that a Corpse should be wrapped and Buried in it, judging it meet for nothing but to rot in the Earth, following herein the Example of the good King *Ezekias*, who brake the Brazen Serpent to pieces, and burned it to Ashes, for that Idolatry was committed to it.

Last of all, that *Epiphanius*, thinking it the Duty of vigilant *Bishops*, to be careful that no Images be permitted in the Church, for that they be occasion of Scruple and Offence to the People committed to their Charge.

3d Part of the Sermon against Peril of Idolatry.

Where they say, that Images, so they be not Worshipped, as Things indifferent, may be tolerable in Temples and Churches, we infer and say for the Adversative, that all our Images of God, our Saviour Christ, and his Saints, publickly set up in Temples and Churches, places appointed to the true Worshipping of God, be not Things indifferent, nor tolerable; but against God's Law and Commandment —— for that it is impossible that Images of God, Christ, or his Saints, can be suffered (especially in Temples and Churches) any while or Space, without worshipping of them: And that Idolatry, which is most abominable before God, cannot possibly be escaped and avoided without the abolishing and Destruction of Images and Pictures in Temples and Churches, an inseparable Accident, (as they term it;) so that Images in Churches and Idolatry go always both together; and that therefore the one cannot be avoided, except the other, (especially in all publick Places) be destroyed. Wherefore, to make the Images, and publickly to set them up in the Temples and Churches, places appointed to the Service of God, is to make Images to the use of Religion, and not only against this Precept, *Thou shalt make no manner of Images*, but against this also, *Thou shalt not bow down to them, nor Worship them.* For they, being set up, have been, be, and ever will be Worshipped.

The next Authority I shall have Recourse to for learning the true Sense of the *Church of England* is that of the very Learned Bishop of *Lincoln* Dr. *Tho. Barlow*, deliver'd in a small Tract, of which I shall draw the Substance (for the Reader's Ease) into a much narrower Compass: 'Tis call'd a *Breviate* of the Case concerning setting up Images in the Parish-Church of *Moulton in the Diocese and County of Lincoln*, Anno 168¾. Which yet I well remember *was their Hour and the Power of Darkness.*

Upon Pretence of adorning and beautifying the Church, some of the Parishioners did; 1. Wash out all the Sentences of Scripture formerly writ upon all the Walls. 2. Then without the Approbation or General Consent of the Parish, they set up the Images of Five or Six of the Apostles; which giving great Offence, they procur'd an Order from the *Deputy-Chancellor of Lincoln* to approve, and confirm what they had done, and authorize them to set up (as they were pleas'd to call them) *more Effigies.* 3. By this Order and Authority they set up the Images of Thirteen Apostles, St. *Paul* being one; the Image of *Peter* they plac'd above the Ten Commandments, and that of *Paul* above the *King's Arms*, and the *Holy Ghost* in the Form of a Dove over them; and (in Contempt of the Translation of the Bible approved and received in the *Church of England*, and in Compliance with the Erroneous and Ridiculous Vulgar *Latin*) they picture *Moses with Horns* (just as it was at *White-Chappel*) where they are so large and prominent, that if they were not straight, one would suspect the Draught had been borrowed from some of the Horned Beasts of the Place, in which they are well known to abound. *Ex.* 34. 30, 35. In the Vulgar Latin, 'tis *Facies Mosis erat cornuta*: Whereas the Papists own most Learned Translators (*Arias Montanus* and *Pagnine*) are asham'd of it; and as our *English* truly has it, render it *resplendebat, aut promicabat Facies Mosis*, was resplendent or conspicuous. 4. When they had done all this, they did (*ex post Facto*) petition the Bishop for his Approbation, who deny'd their Petition, and for Reasons given them, some of which follow in that Tract, told them, that he never *would*, nor

nor (*by Right*) *could* approve what they *without*, and *againſt Law* had done. 5. *The Chancellor* nulls the Order of his *Deputy* as to the ſetting up thoſe Images. Thus far that *Learned Biſhop*. As to his Reaſons and manifold Authorities from the *Canons*, *Homilies*, *&c.* of the Church they are too long to inſert here. I ſhall only as a Taſte or Sample cull out Two or Three, and leave the reſt to your own Peruſal. By the *Injunctions* of *Edward* VI. to all his Subjects, as well Clergy as Laity, Anno 1547. it is commanded thus. *They ſhall take away and utterly deſtroy all Shrines*, &c. *and all Pictures*, *Paintings*, *and all Monuments of Idolatry and Superſtition*, *that there remain no Memory of them in Walls*, *Windows*, *or elſewhere*. And about three or four Years after in the ſame King's time, it is by *Act of Parliament* expreſly requir'd, *that all Images Graven*, *Carved or PAINTED*, *which yet ſtand in any Church*, *ſhould be defaced and deſtroyed* ; and tho' this Statute in Favour of *Popiſh* Superſtition and Idolatry was repealed by Queen *Mary*, yet that Queen's Statute was by King *James* repeal'd, and to prevent and diſcourage Popery, that Statute of *Edward* VI. was expreſly reviv'd, and ſo remains ſtill obligatory. 1 *Jac. c.* 25. 3. Queen *Elizabeth* in her Injunctions, *Anno* 1559. renews that of *Edward* VI. in the ſame Words, *that all Images*, *Paintings and Pictures ſhould be taken out of all Churches*. Now Q. *Elizabeth*, 'tis very well known, had ſo much of her Father K. *Henry* VIII. as to love Pomp and State, and all Appearances of Grandeur, as much as any Prince whatever ; which made her the more ſparing in Matters of the Reformation, and not over-forward in the Removal of the gay Trimmings and Trappings of Popery, yet ſuch an Averſion had ſhe to all Repreſentations by Images and Pictures, that when the *Dean of Pauls*, *Dr. Noell*, offer'd her a Prayer-Book with Pictures, ſhe was not a little offended ; and her Dialogue with the ſaid Dean upon this Subject has been lately publiſh'd ; to which * for Brevity I refer the Reader. 4. And the Homilies publiſh'd by Q. *Elizabeth* tell us, that Images *de Facto* were taken out of Churches ; for the Homily for repairing

* *Hiſt. of Images and Image-Worſhip*, *Printed for* J. Lawrence, 1709.

and adorning of Churches, *page* 80. in the Edition 1633, (which Homily is approv'd and confirm'd by the King and Convocation, 1 *Jac. Anno* 1603. *Can.* 85.) *says, that the Churches were scower'd and swept from the sinful and superstitious Filthiness that defil'd them*; by which, as appears by the said Homilies, Images are principally meant. See the *Second Part of the Homilies for the right Use of Churches*, page 7. of the Second Book of Homilies, Edit. 1633.

Once more the learned and incomparable Bishop *Jewel* in his Defence of the *Apology of the Church of England*, Page 446, 447. doth both say and prove, *that Images ought not to be in any Churches or Places of Gods Publick Worship.* The other Authorities cited in that Treatise I have not Room to insert, but the Reader may peruse 'em at his Leisure.

I shall add but one Authority more (for the *Chancellor of* London's *Judicial Sentence* I have spoken of already) and that is *Dr. Betsworth's* [*the Dean of the Arches*] Admonition to the Church-Wardens of St. *Mary le Bow*, about the strange Monument of the *Whale-bone-Man*, the *Holborn Doctor's* great Admirer: The Abuses in which he warn'd them to see remov'd; *Otherwise* (said he) *after the Example of* White-Chappel *we shall e're long have Images and Pictures set up in our Churches.*

Having said (I think) enough on the Head of *Authority*, at least to such as admit the Authority of *our Church*, or any other but of the *See of Rome*, I shall add something from Reason, and common Sense: To which I may safely appeal, whether *the only Wise God* is like to be pleas'd with such Toys and Gewgaws as we commonly make use of to humour and quiet Children, when they are froward and out of Humour. As much as our corrupt Nature inclines us to relapse into *Paganism* or *Judaism*, *i. e.* to be led and affected in Matters of Religion, as well as common Life, wholly by our Senses, (the Source of all Superstition and Idolatry) yet if we consult our inbred Notions and Ideas, we cannot but *set to our Seal that 'tis true* which the Apostle delivers, *Acts* 17. 29. as the Sum of Natural Religion: *Forasmuch then as we are the Offspring of God, we ought not to think that the Godhead*

Godhead is like to Gold or Silver, or Stone graven by Art and Man's Device; as also that of St. *Stephen*, *Acts* 7. 48. *Howbeit the Most High dwelleth not in Temples made with Hands, as saith the Prophet, Heaven is my Throne, and Earth is my Footstool.* There ought indeed to be a large and decent Place set apart for the Worship of God (if our Circumstances will admit) but I humbly conceive, that Decency may be well confin'd to good Wainscote, Free-stone and Plaister; all beyond that borders upon Pride and Prodigality, if not Superstition: For as I have generally observ'd, that a Fop is certainly a Coxcomb, and he that studies Dress, is capable of, however dispos'd to the studying little else: So those who are much for Shew and Finery, and lay a great Stress on the Outside of Religion, if they are not *Hypocrites*, are *Bigots* at the best, and I should greatly wonder *if the Root of the Matter be found in them.* A serious Person cannot but expect from a Wise, Holy and Jealous God that Reply to all such supernumerary Ornaments and Trinkets; *Isa.* 1. 12. *When ye come to appear before me, Who hath required this at your Hands, to tread my Courts?* And to imagine that we can contrive some quaint Mode or Nicety that will take with God, and win his Favour, tho' without any Order or Prescription from him, only upon the Score of that Canon, *Let all Things be done decently and in Order*; which certainly looks no farther than the General Circumstances of Time and Place, is as great a piece of Insolence, like that of *Jeroboam*, 1 *Kings* 12. 33. *The Month he devised of his own Heart*, and (I may term it Saucineſs in their own Dialect) as Man can be guilty of. But to set up Images and Pictures, (for whether in *releivo* or not, whether prominent or flat, does not alter the Case) is a downright Breach of the *Second Commandment*, which the Papists are so cunning as quite to lay aside, knowing it stares them so full in the Face, that they cannot with any good Grace (as in the Doctor's foolish Altar-piece) look upon both together; see the Precept and the wilful Breach of it at one Point of View.

However be that Commandment directly concern'd or not in the Case, all such superfluous Ornaments (as they

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are falſly call'd,) are a ſilly and ſordid Imitation of the *Church of Rome*; which being but too ſenſible ſhe wants the Ornaments that Her Pretended Head and Succeſſor of Chriſt requires, 1 *Pet.* 3. 4. viz. *the hidden Man of the Heart in that which is not corruptible, even the Ornament of a meek and quiet Spirit which is in the Sight of God of great Price*, makes it her Study to ſupply that Want with meretricious Arts, the *Cultus Lenocinium*, the outward adorning *of plaiting the Hair, wearing of Gold, and putting on of Apparel*; ſuch as we find her ſet out with in the *Revelations, that the World may wonder after the Beaſt.* I plainly diſcover'd the Effect of this *Fucus* and Dreſs in the Reign of the Queen's Father. I remember the Entertainment at the *Royal Chappel* was (in point of ſenſible Pleaſure) little ſhort of, in ſome Reſpects beyond that of the *Royal Theatre*; the Paintings and Muſick were far beyond it, (for the Stage never had ſuch an *Eunuch* as Mr. *Abel* to attract an *Auditory*;) The Prieſts for Geſture, Motion and Mien (for 'tis well known they all learn to dance, as a Qualification not to be ſpar'd in their Function) as well as to act on the Stage) might vye with the moſt accompliſhed *Actors*; and to ſay the Truth, or rather to give the Devil his Due, 'twas as pleaſant a Farce as ever I ſaw in *Drury-Lane* or *Salisbury-Court*: And no wonder if ſo much Shew and Amuſement drew in Proſelytes in Abundance. *But we have not ſo learned Chriſt*: The Sum of our Profeſſion is *to worſhip the Father of Spirits in Spirit and Truth*, and therefore that Caution is at this Time of Day but too ſeaſonable, *I fear leſt by any Means as the Serpent beguiled Eve thro' his Subtilty, your Hearts be corrupted from the Simplicity that is in Chriſt.* Our Eyes are but too apt to ſtray, and lead our Hearts aſtray with them in the moſt plain and undeck'd Place of Worſhip; but when you have in one Part the livelyeſt Colours, in another the fineſt Fretwork, here Fruits and Flowers, there *Cherubs and Seraphs*, and in many Places *Cupids*, (and in a little while we ſhall have *Venus*'s too for *Madonna*'s; and *La Hontan* tells you he eſcap'd the Inquiſition by the Miſtake of a *Venus* in the Lid of his Snuff-box for the *Virgin Mary*,) and in moſt new-deck'd

new-deck'd Churches, *Moſes* and *Aaron*, *the One with Horns, and his White Staff: The other*, with all his Rich *Prieſtly Habiliments* (as gaudy a Picture as could be devis'd) no wonder if *gaping* and *gazing* be the main of Peoples Devotions, and the beſt Account they can give of what Edification they receiv'd at Church, is how many *Bells* and *Pomegranates* are on *Aaron*'s *Heralds Coat*, and how many Precious Stones on his embroider'd *Stomacher*; I'm very ſenſible my Expreſſion is jocular, and ſo I intend it ſhould be; for ſuch new-fangled Fopperies are fitter for *Ridicule* than an Argument in *Mood and Figure*: Wherefore I cannot diſlike that Remark of the *Biſhop of W———r*, when Sir *John L——e* had ſhewn him a fine new Altar-piece ſet up in his Pariſh-Church in the Country, wherein the main Device was the *Seven Golden Candleſticks*, with Wax-Tapers lighted in them: *Now*, *Sir* John, *there wants but Pipes, and we may e'en fall to ſmoaking without more ado.*

And ſince I am upon this Subject of *Altar-pieces* (the grand Effort of modern Zeal,) I could not acquit my ſelf of Partiality and Dawbing, if I do not take the Freedom to give the World my Thoughts of the *New-Altar-piece* ſet up in *Weſtminſter-Abbey*. When I was a Scholar there, a Peice of Tapeſtry was thought, (and ſo it was certainly) Ornament enough of Conſcience, but now there is (and I narrowly obſerv'd it laſt Week) a Structure of the fineſt *Italian* Marble and Workmanſhip with the Images of *Angels*, ſome as large as a Man, and others of the *Dwarf-kind*, that ſeem yet in their Non-Age; but what is the moſt unaccountable (if not ſcandalous,) is, that this was *the very Altar-piece of King James the II.* Chappel, to which ſo many time-ſerving Courtiers and others, who like *Demas loved this preſent World*, paid ſo often their profound Bows and Adorations, tho' the Angels in their Pockets, or which they hoped to have there were, I ſuſpect, the ſupreme Object of their Devotion.

Whether they have the *Altar-Stone* too, that belong'd to it, I cannot yet learn, but that the Images of St. *Peter* and St. *Paul* were deliver'd into their Cuſtody as Appur-

Appurtenances of *Ditto*, and are reserv'd in a Place adjoining (perhaps 'till *bon Temps ven*') I have certain Intelligence. Now I would gladly be resolv'd, whether those many Commands, all over the Old Testament, of *breaking in pieces all the Images and Altars of Idolaters*, be a *moral* or merely a *Ceremonial* Precept. King *Harry* VIII. seem'd to be of the former Opinion, when he order'd the *Welsh Idol* and *Friar Forrest* to be burn'd in *Smithfield* together: However if they may be spar'd, I am very fully perswaded in my own Mind they are not to be us'd by *Protestants* in the House of God, and in their most solemn Devotions: But alas such is our Fondness for the modish and Gentile Religion (tho' we know 'tis Idolatry) that as a *Popish Priest* without any Ordination but what he receiv'd from *Antichrist* will make a *Church-Minister* good enough. So a *Popish Idol* will serve for a *Protestant Church-Ornament*; and (some think) the better, because of the *Consecration* it formerly receiv'd from a *Romish Bishop* or *Priest*: From all which we may see, that the Difference between a *thorough-pac'd Laudist* and a *Papist* is such as will admit of an easy Transition from one to the other. And if Bishop *Stillingfleet*'s Charge against *Popery* be true, that 'tis *rank Fanaticism* which he has largely prov'd in a set Discourse; then I hope the Reason is plain, and the Propriety will not be deny'd of calling this the *Modern Fanatick*.

It was the Custom when I belong'd to *that Church* for every one that came forth into the Choir, whether to read the Lessons or the Communion-Service, to bow first towards the *Altar*, and then toward the *Dean's Stall*; (and I am much out in my Opticks, if there be any Abatement of these Ceremonies at present) let those whom it concerns consider whether that Caution against *worshipping Angels* be not as needful in these, as in the Apostles Days; and whether bowing to or before them may not be liable to such a Construction; whether it may not harden the *Papists* in their Practices, when they see them who have Knowledge and Use of the Bible do the very same thing, which we condemn in them; and whether it may may not lay a *Stumbling-Block* or an Occa-

sion

ſidn of *Offence*, if not of *falling*, in their Brother's Way. I have been inform'd that *Papiſts* have been ſeen croſſing themſelves, and bowing the Knee to the Image of St. *Paul* in the Front of that fine and coſtly Church; and to the ſhining Croſs at the Top of it; (but whether 'twere the Figure or the Mettal that drew their Eyes and rais'd their Devotion, is beſt known to themſelves.) I have heard alſo, that Sir *Chriſtopher Wren* the Architect went over to *Rome* on purpoſe to take a Model from St. *Peters* to build *Pauls* by, which however is not robbing *Peter* to pay *Paul*: No doubt they did not grudge us the Plan, being well aſſur'd to find their Account in the long Run, and that the Inſide would in due time be as conformable as the Outſide to the *Prince of the Apoſtles* and his Succeſſors.

Methinks both this, and the Caſe laſt mention'd of the Marble Altar-piece is ſo very like that, 2 *Kings* 16. 10. *And King Ahaz went to Damaſcus to meet Tiglath-Pileſer King of Aſſyria, and ſaw an Altar that was at Damaſcus, and King Ahaz ſent to Urijah the Prieſt the Faſhion of the Altar and the Pattern of it, according to all the Workmanſhip thereof; and Urijah the Prieſt built an Altar according to all that King Ahaz had ſent from Damaſcus:* That 'tis enough to ſtartle any conſcientious Chriſtian, and make him ſay at leaſt, *My Brethren, theſe Things ought not ſo to be.*

But however this I will ſay, (and I have a good Warrant for it) that God *abhorreth Robbery for Burnt-Offering:* If he do ſuffer the *Iſraelites* to go down to the *Philiſtines* to *ſharpen their Tools*, and improve their Skill in Architecture; 'tis moſt unrighteous and unreaſonable to make every *Blackſmith* and *Tripe-Woman* (who perhaps are far from approving *theſe coſtly Decorations*) pay toward the Charge of it, as they really do more, (a *Brewer* or a *Dyer* ten times more) than a *Prebend* or a *Gentleman.* I'm really of the Mind that God loves Frugality and that in his own Worſhip too (ſince the Temple-Service and coſtly Sacrifices are ceas'd) as well as any other Vertue; our *Bleſſed Saviour* has given us Reaſon to conclude as much in that Command to his Diſciples: *Gather up the*

Fragments that nothing be loſt : And tho' I will not ſay [*to what purpoſe is this Waſted* ?] leſt the *Doctor* ſerve me as he did the *Dean*, yet when a Million is laid out, and 10000 *l.* might have done full as well, and laid out of their Pockets who never lik'd nor conſented to it : I will be bold to ſay, thoſe Gimcracks and Fineries, which ſerve only for Pomp and Oſtentation, which I think God abhors, might better *have been ſold for much, and given to the Poor.* There have been ſo many Oppreſſions of this Nature of late, (and Oppreſſions they are, and ſome enough *to make even a Wiſe Man mad*) that I think my ſelf oblig'd in Conſcience to expreſs my Diſlike of them.

Where a Pariſh (as ſome that I could name) is overburthen'd with Poor to that Degree, that they can ſcarce pay their Rates, and ſubſiſt themſelves, ſhall have 2 or 3000 *l.* laid out to adorn a Church already very handſome and convenient, becauſe the major Part of the Veſtry have Money to ſpare, and are in Love with ſuch Raree Shows, that they may ſpend their time as gaily and agreeably in Church as in their own Parlours, or a Gallery of Pictures; to make poor People, that work hard for their Bread, pay their proportion and often more than their proportion toward their vain Entertainment ; and (as in the *White-Chappel* Caſe) toward the *Defilement* of the Houſe of God, and *Debaſement* of his Worſhip (for *the Images*, ſays Biſhop *Barlow* from the Prophet *Hab.* 2. 18. *are Teachers of Lyes* ;) ſeems to me as truly *grinding the Face of the Poor* as any oppreſſive Act that you can name of what kind ſoever. The Country Juſtice's Determination is the faireſt, *they that will have a Maypole* (but not a Rood too) *may have it* ; but let it be at their own Charge, not at theirs who can by no means approve it. Methinks the *High-Church*, if their *Spirits* are ſuitable to their *Principles*, ſhould ſcorn to be beholden to thoſe whom they deſpiſe, but ſhew ſo much Generoſity as *not to ſerve God of that which coſts them nothing*, or which is little better, that coſts thoſe of a different Perſwaſion as much as themſelves.

F I N I S.

POST.

POSTSCRIPT.

I Have that mortal Averſion to *Superſtition*, (which is indeed *Profaneneſs* blended with *Pride* and *Nonſenſe*) and to *Tyranny* which commonly goes Hand in Hand with it; that as *Cato the Cenſor*, the irreconcileable Enemy of *Carthage*, never ſpoke in the Senate, but he clos'd his Speech in this or the like Form; [*This is my Judgment, and that* Carthage *ought to be deſtroy'd.*] So I can never conclude any Tract or Eſſay without a Fling at theſe Two, eſpecially the latter, which is the foreſt *Penal Evil* that we ſee under the Sun.

Wherefore having met *laſt Thurſday* with ſuch an Inſtance of Tyranny, Barbarity and Oppreſſion, as was ſcarce ever match'd in our Times (at leaſt) within the Dominions of *Great Britain*, excepting always the Uſage of *Titus Oates*, and the truly Reverend Mr. *Sam. Johnſon*, a Perſon on whom Nothing can be charg'd but Zeal for his Church and Country, the moſt exquiſite pieces of Cruelty the World ever ſaw under the umbrage of Law and Juſtice, (and which nothing but Popery could give Birth to) I think it my Duty to acquaint the World with it, (not out of any ill Will to the Author or principal Actor, whom I never ſaw nor heard of before, tho' if ever I ſee him again, I ſhall tell him a piece of my Mind) but only to poſſeſs a ſtupid, unthinking, indolent Generation of Men, who ſeem perfectly fond of Slavery, and even reſtleſs 'till they can bring that Iron Yoke upon their own and our Necks, with a true Notion of *Arbitrary Power*, and a juſt Horror of thoſe unexpreſſible Miſchiefs and Miſeries, which where it prevails it is more than likely to bring upon us. *For that which has been is that which ſhall be, and there is no new Thing under the Sun.*

The Narrative I am about to give coſt me near three Hours, and ſome other Expence to be fully and clearly appriz'd of it; I had it from the Mouths of the Sufferers at large, and from ſeveral of the Eye-witneſſes, eſpecially

pecially the Surgeon that tended them, who had also given the same in Evidence at the Court of *Queen's Bench*.

This monstrous Cruelty and Injustice was *perpetrated* at *Port-Mahone* in the Isle of *Minorca*, *Feb.* 7. $17\frac{1}{3}$. The Sufferers were *John Tyrrel*, a private Centinel of *Col. Molesworth*'s *Regiment*, and *Hannah Tyrrell* his Wife. The sole Actor (for ought I can learn) I mean by whose Command all was done, the *Major* of the Regiment. It seems there was a certain Sum of Money missing, but how, or by whom convey'd away, was not known. One *Toby Bourk* was first taken on Suspicion, and had burning Matches apply'd to his Fingers, Breast and Back, 'till his Flesh was so burn't, that the Surgeon was forc'd to scrape it from the Bones before he could cure him. This I had from the Mouths of *John Tyrrel*, and his Wife, and divers others, but not from his own, for I could not light on him, the *Major* for a small Sum of Money having bought him off from Prosecuting, either his Indigence or Timorousness having determin'd him to make up the Matter: But the *Plaintiffs*, by the Generous Assistance of one *Mr. John Green of James-street*, *Westminster*, who as he told me before them all, (and none gainsaid) undertook their Cause out of a just Resentment of his Country-folks Wrongs, brought the Matter to a Trial; which I came too late to hear, (the Croud being too great) and so cannot be said to report any Proceedings of a Court: but I had fairer Opportunity to learn the whole Truth, than the Judge or Jury either; for I took more time to examine 'em all, (and found not the least Clashing in their Accounts) and I got the Man to shew me his naked Back, which is redder now after Sixteen Months by far than ever I saw any Criminals at or just after his Punishment; (besides a Dent in his Belly large enough to put the Top of my Thumb in) and he assur'd me he is still so chilly that he cannot bear any the least Cold; and all who have any Knowledge in Surgery or Anatomy are sensible of the Cause; and the Woman told us she has continual Pains in her Back, and is liable to Fits every Week which she was a perfect Stranger to before. The Reader will imagine from hence how inhumane

humane their Usage must have been, when the Effects of it continue after so many Months, and so many Dressings as they have undergone. And I remember the *Lord-Chief-Justice* said in summing up the Evidence (for I heard but little more, and that I heard very distinctly) *I declare for my own part I would rather have been taken up and hang'd.*

But to begin this bloody Scene (having said thus much by way of Introduction to excite the Reader's Attention.) The Regiment being drawn up upon the *Parade* (as they term it) in the Town; first *John Tyrrel* was seiz'd by Order of the *Major*, and without so much as any manner of Examination (for he says he could have prov'd that he was in much Company all the Night the Money was lost) much less any formal Trial by a Court Martial, or Sentence legally pronounc'd, was stript to the Waist, his Shirt being pull'd over his Head, lest it should be any Defence to him: He was ty'd up to the Halberds, and a Drummer order'd to lash him with all his Might with an Horse-whip, of which when the Lash was broke, the *Major* order'd a new one to be put on: (And I remember upon this Matter *the Lord-Chief-Justice* observ'd, that had he been scourg'd with a *Cat of Nine Tails*, though the Smart would have been greater, the Damage to his Body, and the Difficulty of curing would be far less.) When one Drummer was tir'd, he order'd a second, and then a third, threatning 'em with his Cane if they favour'd the Sufferer; and to hearten 'em up to this dreadful Work he bestow'd 14 *d.* in Brandy amongst 'em; the Poor Man amidst his Tortures cry'd, *Dear Sir, for the Lord's sake let me be shot*; and they all assur'd me that the *Lord Chief-Justice* declar'd, *Nothing but their Innocence could have supported them under such Tortures*, but Nature must needs have sunk had it Guilt also to increase their Sufferings. All that were present agree he could not receive fewer than 600 Lashes, but some told me they were innumerable: One *John Douglas* said he could have put the Thickness of his Hand into the Furrows made in his Flesh. The Man himself said, the whole Proceeding might take up about three Hours.

After

After the Man was carry'd off, the Poor Woman, who had been Spectatress of this Tragedy with a Child in her Arms not yet a Month old, was brought upon the Stage, strip't, and ty'd up to the Halberds (and sure 'twas never heard before, that Women who cannot be listed in the Queen's Service were subject to *Martial Law*, were that Law never so absolute and severe) her Child was taken from her, and laid on the Ground by her. A *Drummer* was commanded to the same Office, with *the same Instrument* : Said he to the Major, and please your Honour *must I whip the Woman with this? Yes, You Dog*, said he, *'tis the best Broom or Besom in the House* ; at the first Lash 'twas observ'd by several and sworn in Court the *Blood* gush'd out, and the *Milk* at the same time spurted out some Yards from her Breast. She soon fainted away, (as any one will imagine after what she had both seen and felt) and the Drummer said, *Please your Honour* (a Blunder with a Witness) *the Woman's Dead*: His Honour reply'd, *Dam——ee you Dog, whip the Bitch to Life again.* She too had a second Drummer to succeed to the Work, and is absolutely sure she receiv'd above 50 Lashes : At last when she was carry'd off by Two Serjeants, they said, *Major what shall we do with her, the Woman's dead* ! His Answer was, *Have her out of the Regiment, and let her die and be Damn'd.* I should have told you that both of them during the Torture were wash'd several Times with Vinegar and Salt, for which *the Major* was at the Charge of *6 d.*

They both assur'd me they were dress'd by the Surgeon above a hundred times ; the Child died within five or six Weeks (as they verily believ'd) thro' the Corruption of her Milk, mix'd (as may well be thought) with coagulated Blood : The Surgeon (I heard from all Hands) swore in Court that the Man's Flesh was all Gangreen'd and black as his Hat, and he was forc'd to scarify it, and dress it several times with *Spirit of Wine* (which he told me put him to far greater Pain than the first Punishment) before he could bring it to any Natural Colour: After Three Weeks he made a Shift with Help to get out of his Bed, and with getting up and walking a little, the corrupted

corrupted Blood settled in his *Scrotum*, which the Surgeon was forc'd to scarify too, which Operations he could scarce hope to see him survive: But thro' God's gracious Providence he has surviv'd to let the World know (what so many are exceeding backward to believe) that *Arbitrary Power is an Hell upon Earth*, and *as a roaring Lion and a ranging Bear, so is a wicked Ruler*, (and Twenty times worse) *over a Poor People*. I can safely say concerning this Relation in the Words of *Ovid*;

——*tam me tibi vera referre*
Quam veri majora Fide.

After this *Devilish* Cruelty the *Governor of Port Mahone* publish'd a Reward of 10 *l.* a Discharge, and a Passage Home to any that should discover the Money; which the next Day was produc'd, and the Man sent home accordingly, and came off with Triumph; while so many Innocents suffer'd in his Stead, for I hear since of four or five more that have had their Share of such Barbarity.

Some Circumstances may have slipt me, but I am very sure I have neither invented nor amplified any. The Application is easily made, *and whoso is Wise will consider these Things*. By such Arts and that grand *Machine of Government*, *Breaking upon the Wheel*, both former and present Tyrants have gain'd their Point, that there shall be but one Will to a whole Nation: And that is their own.

Some will be desirous to know, what Damage the poor Sufferers had to make 'em Amends for this unparallel'd Usage: Why to the Astonishment of my self and all that heard it, but 100 *l.* Whereas we all reckon'd upon no less than 600 *l.* which was given lately in a Case somewhat like this, but far short; against a Sea-Captain, who would take away a Merchant's Trumpeter; and for not submitting to part with him was whipp'd in the same Arbitrary but not Barbarous Manner. I hope all who are touch'd with a Sense of their Wrongs, and can afford it, will lend an helping hand for their Relief: They lodge at Mrs. *Case*'s in the *Wood-yard* in *Long-Acre* over-against *Princes-street*, where any one that questions the Truth may be satisfy'd from their own Mouths.

Some

POSTSCRIPT.

Some perhaps will say, *Quid ad nos?* How does this concern us, any farther than pitying the poor Sufferers? I answer it *Arbitrary Power* ever prevails, and *Popery* is never without it, (whose standing Principle is after merciless Tortures to burn all *Hereticks*, *i. e. Protestants* alive) it may come to be our own Case. If a Prince become absolute, (as 'tis in most Monarchies but this) you have no Skreen nor Security even against such barbarous Treatment. Monarchs commonly understand one another, and have an Interest of their own, and will readily lend an helping Hand to promote the common Cause of *Royal Power and Authority*. But we have Two States, *the Lords and Commons* as a *Barrier* against the Exorbitant Power of a Prince. God be prais'd, *yet be not high-minded but fear*. Think not *your* Barrier (any more than the *Dutch*) stronger than it is, or (as theirs should be) *Double*. I'll only tell you a true Story. I remember in *King James*'s Time, when Corporations were new garbled, and most Persons of any Note closeted, to get off the Penal Laws and Test, there were some Gentlemen talking together in a Coffee-House about these Matters; says one, *the King will never compass his Design; for though he should get an House of Commons by his Quo Warranto's*, &c. *How will he bring over the House of Lords? That's a Wise Question* (says another) *can't he send a whole Troop of his Guards*, or Two for failing, *into the House to Morrow?* A Word to the Wise is enough; and as for the other *Barrier* the *Commons*, we are now wholly in the Hands of one Species, the *Terræ Filii* or Landed Men of some Hundreds a Year; All else, whether Merchants, great Dealers, or even all of the *Learned Professions* being (as such) utterly excluded, and not only the Trading Cities and Towns, but even the *UNIVERSITIES* must call in Fox-hunters to represent them; that is, must not be represented at all; for no one is properly represented, that cannot choose (if he pleases) those of his own Station and Calling in the World. I shall only say for my own Part I am resolv'd, (if possible) let Matters be carried how they will, either to live or dye Free: According to that Command of the Gospel; *Gal.* 5. 1. *Stand fast therefore in the Liberty, wherewith Christ has made us free, and be not entangled again with the Yoke of Bondage.*

I am assur'd from Good Hands, that the *Altar-piece Doctor* being at Dinner at the Minister's House at *Ash* in *Suffolk* suddenly rose from Table, and went to King *William*'s Picture that hung in the Room, and cut out his Nose, and spoil'd the Picture.

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